

THE
PHILOSOPHERS
BANQVET: FVRNI-
SHED WITH FEW DI-
shes for health: but large
discourse for Pleasure.

Dilating by Table, conference
of the natures and qualities of
things, the Alterations & chan-
ges of States, of the Ingeni-
ous and acted conceited-
nes of men, both Phisi-
cally, and Philo-
sophically.

Translated by W. B. Esquire.

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To all Readers in generall, Be-
cause this Booke concerneth eue-
ry one in paticular.



Good Reader many thinges haue
bene writien by
many men, and
the ouer-cloying
humor of this age
hath so burthe-
ned the world with multiplicity
of al kinds, that scarce there is now
one subiect left vpon the head
wherof a hundred haue not trami-
pled ouer. Yet if it be possible to
say any one corner hath escaped
this scrutenous search, and hat-
bin raked ouer with a lighter han-

A 2 the

then other : I may say it is this; I
do not say some partes hereof, but
euery particular hath been seueral-
ly handled, and drawne into large
volumes, both to the readiou-
nesse and cost of the reader & buy-
er. But in this they are briefly, and
effectually abridged and drawne to-
gether, where they may be read &
turned to, with facility and ease.
The vse of this booke, is to make a
man able to iudg of the disposition
and state of his owne body, of the
effects, natures and dispositions of
those things wherewith we dayly
feed our bodies. The next is to giue
vs a generall insight and briefe no-
tice of Histories, and men of grea-
test fame and note. And the nextis,
that here we may recreete & make
merry our selues at our Tables, and
this

To the Reader.

this is the whole contents, nature
and vse of the 4 bookeſ of the *Phi-
losophers Banquet*, the perfect in-
ſight and praetise wheroſ doth ac-
compliſh a man how to behauſe
himſelfe and find matter of diſ-
couſe at the tables of men of beſt
ſorts and condiſions, beinſ a book
of ſpeciall notice in thiſ kind, and
written firſt in Latine by *Michall
Scotus*: And now for the ſcarciſty,
good approbation, and like there-
oſ, done into Engliſh by

W. B. Esquier.

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why

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then

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ning certaine jests and merry
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in his life. pag. 112.

Chap. I.



CHAP. I.

*Concerning the Name, Nature
and Division of this Booke,
which may bee called the
Spreading of the Table for
the Philosophers Banquet.*



S saith Macro-
bius, Surur.3.
Farre be
it that that Phi-
losophical Lady,
which in his
bookes so seriously he pur-
sues, in describing the duties
of Banquets: that she should
fly the presence of Banquets
themselues; as if hee were
vnable to performe that in
B deads,

deeds, which before he pre-
cept in words, or knew not
to keepe the golden meane,
which she her selfe hath pro-
posed in all actions & cour-
ses of humaine life (neither
saith he) doe I invite her to
the table that she should go-
uerne her selfe alone , whose
perfection is to moderate all
men : and therefore a little
after he saith, that no honest
place, or art, or company,
may exclude this Mistres of
Philosophy, which fitteth her
selfe so , that she seemes ne-
cessary in all places, gracing
and disgracing, according to
the loue or dislike wherein
she stands regarded. And be-
cause fit & conuenient *Phi-*
losophy shold alwaies be pre-
sent at the Tables and Ban-
quets of learned and iuditi-
ous

ous men, for the relish and taste that it alwaies addes, being seasonably applide, & as our speech should be honest and free from scurrility, so ought it to bee mingled with pleasure and delight: for as *Macrobius* before recited saith, moderate mirth at our Tables exhilerateth the bodie, inlightneth the minde, and prepareth a joyful welcome in the stomach, and from thence produceth a good effect to the whole bodie: Moreouer it delighteth our company, refresheth our bodies, maketh easie our labour, banisheth care for a time, which being euer drawing from vs, would leauue vs dry to our sorrowe in the end. It seemes altogether conuenient and fit that our

discourse at the Table shold either concerne the nature of those things that we eate or drinke at our Tables; or of the behauours and condicions of those that we accompany at our Tables, or in the proposing of wittie questions to exercise our wits at our Tables; or of such sports and iests, as may recreate and make merry our Tables: and therefore haue I determined to call this present worke the *Philosophers Banquet*, deuiding it into 4. equall parts. The first shall be of the natures of those meates and drinke that we furnisla our Tables with: The second, of the natures and conditions of those that accompany vs at our Tables : The third of ingenious positians & queſtions

sions to exercise our wits at our Tables : The fourth, of such pleasant conceits and iests that doe cause mirth, and raise laughter at our Tables. And so of these to proceede as followeth.

CHAP. 2.

Of the howre of eating, and how often we must eate.

First we are to consider of the time & howre of our eating, of which *Rasis* saith, it is the most conuenient to eate after the substance and waight of our meate, which we tooke before, is descended to the inferior parts of the belly ; and those parts of the bellie become light and easie in themselues, in whiche no indigestion or extencion.

remaineth, conuenient exercise hauing proceeded thereupon: but indeede to prescribe against the strictnesse of rule. Whensoeuer the appetite best serues, then is it thought most wholesome and conuenient to eat : For *Rasis* saith, we must be wary that wee ouerpasse not the howre of our appetite , nor dull the edge thereof with delay, vnlesse it proue false vnto vs, as it doth most vsually with drunkards and such like vnordered ill dieted persons: but after that a man offsetted order and gouernement shall desire to eate, & the nourishmēt taken before was neither grosse nor much, & being now well digested, let him then take it without delay: for if wee deferre so long

long that we lose our appetite and stomache, which before serued vs well, then are we either to take the sirrop of violets, or vinigre, or warme water, and then to keepe fasting till we vomit, and so renewe our appetite againe. Furthermore it is to be obserued that euery man take those meates that are most vsuall vnto him, & eate as often as before hee hath accustomed, vnlesse he hath growne vpon an ill ordered custome, which is altogether to bee auoided, though not sodainly, yet by little and little, for *Consuetudo est altera natura*, and will not easilly forsake vs hastily: But our times should so bee ordered that at least we cold eate once in one day, and at

most but twice, or that which
is more temperate to eate
thrice in two daies: for as it
is good for them to eat twice
in one day that haue weake
& moist bodies, so is it hurt-
full for them that haue bo-
dies fatte and grose: But to
those that vse much exer-
cise or labour, grosser meats,
and more in quantity may
the more easily be digested,
but to others of studious, ni-
cer & sicklier constitutions,
and of contrary dispositions
contrary things happen, *A-*
uerrois the Commētor vpon
Auicens Canticles saith, it is
a more temperate maner to
cate thrice in two daies, then
twice in one day; because it
is thought that the act dige-
stively, is finished in the third
digestion in 18. howres: for
the

the which when there shall be three meales in two daies, the digestion shall be perfected in this time throughout all the members, or very neare, whereupon wee conclude that our repast is to be taken, & our bodies fed, then which is the peremptory rule not limited to time either long or short? but then when a perfect digestion is made throughout the body of that taken before.

CHAP. 3.

Of the Appetite and custome of eating,

A Vicen in his *Canticles* dilating of the appetite of man, and the various disposition & mutability thereof (saith) that the custome,

nature and delight it hath taken in those things wherunto we haue most iniured it, are necessarily to bee obserued, and not rashly to bee broken: for vse and custome being once entertained with a long familiarity doe so incorporate and partake with vs, that they seeme part of our selues, and become almost inseparable. And hee further implies that long custome must sometimes bee kept, though irrigular & vnlaudable in the behoofe of our selues, and afterwards he saith, our appetites are not to be lost, which hee calleth one precept of this art: and therefore should we be carefull to place the vpon those things whose desire may e-
quall the performance, be-
ing

ing enjoyed in some measure to our selues: for by strength of the appetite, and satisfaction thereof, meates that are grosse and indigestable of themselves, are perfectly conuerted into a good substance and blood, hauing the effect of things of best nature and qualitie, and by the contrary meates of easier digestion, operation & vertue; yet not suitable to the affection of the appetite, neither nouish nor profit our bodies, but fai'le in the successe that generally dependeth thereupon: And *Rasis* further saith, that some meats though not simply good of themselves, yet are found convenient to some persons that may take them when others vpon their perrill must forbear

beare them, & perhaps some
meates good in their nature,
and profitable to some ; yet
are found hurtfull to others,
whereof they must be like-
wise carefull to beware, yet
although the appetite haue
so great a hād in fittting those
things to the good of the bo-
die that she receiuers with a
perfect consent, yet must we
not alwaies ouerpresse her
virtue therein , with ouer-
loding it with things of that
kinde.

CHAP. 4
*Of the order of meate and refre-
ction.*

THE reason oftentimes
that our digestion be-
commeth slow and cuill, aris-
eth for the most part out of
the

the diuersitie of meates of
diuerse natures and qualities
taken by vs at one Table &
sitting, and that without or-
der or discretion therein; ta-
king grosse before subtile,
and light before heauie, and
dry before moist, & that wee
eate much and excede, whē
we should take little and for-
beare; and because of the te-
dious delay and long inter-
posing betwixt the begin-
ning and ending of our
meales, & moreouerto helpe
digestion, it is found expedi-
ent that in the winter, our
meate should bee taken ac-
cording to the seasons of the
yeare, and the temper of our
bodies, that is to say, hot in
the winter, and cold in the
 Sommer; yet must we abstain
from meates so hot as thosē,
but

but immediately remoued
from the fire , and frō those
that are so cold that they are
kept vnder the snow, as o-
ther countries doe president
vs in that example, *Anicen* in
his *Canticles* saith, that in our
meales and repastures wee
should so farre become *Phy-
sitions* for our selues, as to
mingle those that are moist
and soluble with others that
are stipticke and binding, &
so to allay the violence in
both by the mutuall mode-
ration of either qualitie , so
that we may enjoy the tem-
perature of them in this ap-
plication to our selues, to
mixe viands, sweete and de-
licious with those that are
tart and more egar, dry with
moist, and liquid with dry,
and this our commentor
holds

holds to bee both a precept
and cannon in the rule for
our gouernement in diet, be-
cause it is required in the pre-
seruation of health, that all
things should be measured
in qualitie, in quantity, in
time and order, and that our
meate should be laudably &
heedfully administred with
the foure aforesaid qualities
and circumstances confide-
red : as if hee had said, that
moist and dry, and cold, and
hot, and fat, and leane, and
sweete, and fower, should be
temperated and commixed
together, to make a whole-
some dietarie for our bo-
dies.

CHAP. 5:
*Of a conuenient place for refe-
ction.*

TO haue a conuenient dinning place, especially in the sommer, we are to make choice of a calme and coole place, and out of the winde and sunne, and to make our repast in the coldest hower of the day, with a minde disburdened and vnladed from our serious and worldly businesse for the time, as by the example of diuerse Emperours and Kings, and men of greatest wisedome and learning we are taught, & wholy to set our mindes on our repast, pleasure and recreatiōn for the time: for as there is a time for all things, so in that

that time let vs doe that we doe, and that we are to shelter vs from the sunne and the winde, the reason is, that as the fire is abated & weakened by the strenght of the sun so are our bodies, & become lesse apt either to receiue or make vse of that which is committed vnto them, & for the winde, it is euer troublesome to the minde in contemption; inwardly by reason of the disturbance of the body, in his rudenesse and daily assault thereof; and therefore fitteth not to this season outwardly. *Rasis* saith, that for our eating, we are to make choice of the coldest houres; because the appetite then stands most firme, as it groweth in the winter, being then most apt and pregnant, and

and by the summer by the dulnes and facietie that it euer receiuers from that seafō: and therefore hee saith that our howres should be cold, though our house are hot, after which wee may easē our selues with rest, sleepe and reposure.

C H A P. 6.

*Of Meates and drinkeſ that we
usuallie take at our Tables.*

Now followeth to ſpeak of thofe things that are eaten and drunke at our Tables, and firſt of Bread, *Rasis* faith, bread that is made of wheat is held moſt conuenient for all men: because being well ſalted, leauened and caked, it is found more ſubtile and digetable, & is longer

gor borne then any other , &
Auerroise vpon Anicent Can-
titles giues a reason hereof,
saying: It is of better digestiō
for the well sifting and sepa-
ration of it from the branne :
but that it is of a slow egesti-
on proeceeds of the want of
the branne , which is a suds-
daine preparatiue to the rule
to egestion, and that bread
is accounted the best, which
is baked in a furnace of iron,
or brasse temperately, salted
and leuined, and made like a
spunge : *Rasis* as afore saith,
that bread vnleauined is
hardly digested, and slowly
departeth the stomacke, cau-
seth paine in the bellie, stop-
ping in the liver , and the
stone in the raines, *Rasis* like
wisesaith, that barley bread is
colder then wheat, and of
smaller

smaller nourishment and ingenders windinesse, and the choler, and other cold infirmities, and bindes the belly, and bread of all other graine is according to the nature of the grain, & *Anicen* saith, hot bread is not to be eaten till it be one night cold.

CHAP. 7.
Of Wine and the qualities thereof.

VINE, as *Isacke* saith, in his third booke of *Diets*, giues good nourishment, keepes the body in health: neither is there any meat or drinke found so comfortable for the naturall heat and familiarity it hath with our bodies, it naturally strengthens digestion, and the

the heat thereof is like vnto our naturall heat, and therefore is soone conuerted into pure and perfect bloud: It clarifieth the thicke, grosse and corrupt blood, and opens and cleares the entran- ces and passages throughout the whole body, and especially of the veines: It openeth the stoppings in the pores and pipes of the body, and driues away the darke mists, fumes, & follies begotten of sorrow from the braine, and strengthens all the members of the body, cleareth the heart, makes the minde forgetfull of sorrow and care, causeth mirth and audacitie, sharpens the wit, and enlightens the vnderstanding: therefore is it conuenient to all ages, and persons, at all times

times, in all countries, when it shall be taken according to the true custome, not exceeding in quantity, nor oppressing nature with more then it can beare. Therefore is apparant that wine is good for all men being taken as it should. Some ancient writers haue written that the wine of great Tyria, hath this effect, that it would heate cold bodies, and coole hot bodies, moysten dry, and extenuate moist, and often-times thereby the thirst is more quenched, then by any other thing. Rasis as afore saith, that wine generally inflameth the liuer, and heateth the stomacke, and prepareth the passage of our nourishment, it increafeth the bloud, fattens the body, and

and augmenteth the naturall
heat, and helpes nature in
her owne proper] actes,
strengthens digestion, ex-
pelleth superfluity of hu-
mours with ease and facility,
health and strength are con-
tinued thereby, and old age
retarded and kept backe:
and last of all it comforts the
minde, and cheareth the
countenance; but if it be ta-
ken superfluously it hurts
the braine, and dries the si-
newes, causeth the Crampe,
Apoplexy and sudden death
to infue.

..

CHAP. 8.
*Of Medon, and the properties
thereof.*

D Rinke made of hony,
as aforesaid, according
to

to Rasis, is very hot, and of a red colour, and is hurtfull for those that are of hot complections, but good and agreeable to others of more cold. The Cōmenter vpon *Anicens Canticles* saith, that this hony water is better then wine to them that naturally haue weake sinewes.

CHAP. 9.
Offstrong Ale.

Rasis saith, that Ale, especially that which is made of Barley, hurts the sinewes, puffes the head, and causeth it to ake: yet provokes vrine, and represses the heate arising from former drunkennesse; but that which is made of wheat, with mint and parsley, is iudged most

most holesome, especially in the Summer, and for such that labour in the Sunne, and are of hot dispositions and natures.

C H A P. IO.

Of *Flesh* in generall.

Flesh, as Rasis saith, is most powerful in norishment, and both farneth and strengthneth the body; but those that continually vse it, haue much repletion & fulnes of bloud in the body: & therefore often needes *Phlebotomy* and bloud letting, and especially those that drinke wine therewith. All flesh generally heates, wherfore it is thought vnfit for those that abound with much bloud, or be troubled

C with

with agues, the matter wher-
on they worke, because it
increaseth the flesh. Leane
is of more nourishment then
that which is fat, and both
breedes lesse superfluities in
the body, and more com-
forts the stomacke, and flesh
that is grosse, is thought the
more strong and conuenient
for them that vse labour and
exercise; but the subtil and
light, most profit those
which are of contrary dispo-
sitions and easier faculties.

CHAP. II.
Of wild Flesh.

EVERY creature generally
according to *Isacke* in
his third booke of Diets, is
either wild or tame; wilde
beasts are both more dry and
in-

indigestable, and breed ill nourishment for their multitude of motion, and labour, & heat, and drines of the aire wherein they abide, being aggrauated by the ferior of the Sunne, which no shade defendeth from sheas, wherby it comes that they are not of so good nourishment, neither in quantity nor quality, except onely wilde goates: because by the superfluity of heat, motion, and labour, which they accustome, their naturall coldnesse is tempes rated and dryed vp, and likewise by their exceeding motion and exercise the sa uour of their flesh, and the rancknes of their smell is ta kē away, & is held as a great furtherer to digestion, being easie in the act in himselfe,

C 2 but

but all other houſhold or tame beaſts, are of much better & eaſie digeſtion, by reaſon of their owne quietnes, and temperatenesse of the aire, and are more nouriſhable to the body, althoſh more groſſer and harder to be digeſted: of which alwaies know, that the male is of more heate and moiſture then the female: wherefore the more commendable and eaſier of digeſtion. The female of all fleſh is the leſſe hot and moiſt: and therefore the flower to digeſtion; But thoſe that are gelded, hold the intermedium betwixt both.

CHAP. 12.

Of Kids Flesh.

KIDS flesh, as Rasis saith,
is exceeding temperate
hauing no ill nature in it selfe:
yet although it be temperate
and ingendreth good bloud,
yet is it not so conuenient to
labourers, but those which
labour not cannot choose
a flesh exceeding this: for
neither is it so weake that it
impairerh nature, neither so
grosse anutriment that it fil-
leth the body with replecti-
on of superfluity and grosse
bloud, but a bloud betwixt
both, neither too grosse, nor
too subtile, & neither too hot
nor too cold. And further
Isacke addeth that kids milke
much exceedeth other, both

in taste, nourishment and digestion; and that it begets good bloud: for their milke is better to them then their owne naturall humidity.

CHAP. 13.
Of Lambes flesh.

Lambes flesh, according to *Isacke* aforesaid, is not good, although sucking, by reason of the moistnes and store of phlegmaticke superfluity, which being eaten, slips out of the stomach before it be digested. *Amarisse* saith, that it is fit that Lambs flesh, according to the goodness of flesh, should be set on the table, which although it be full of superfluity; yet doth it receive from the earth, a kind of heat & temperatnes.

CHAP.

C H A P . 14.
Of Rammes flesh.

Rammes flesh, according to Rasis, as aforesaid, is grosser then Kiddes, and doth more increase the strength, and breedeth more superfluities, yet in goodness not much inferiour to Kids. Ramines very yong, or of middle age, are better then either Lambs or sheep, because if their flesh be well digested it begets much and good bloud; especially if they be gelded; because the heate and moistnes thereof is made more temperate and of a good taste; but *Gallen* discommendeth Ramines, and commendeth Calues flesh.

CHAP. 15.
Of Calues and Beefes
flesh.

Calues flesh, according to Aueroise, is good, because it hath not that sliminess and coldnesse, that the flesh of Beefes hath, and are more sweete then any other flesh: and yet although in this it be better then Kiddes: yet Kiddes flesh is generally better then Calues, because it breedes better humors. *J*sacke, as afore saich, that beefes flesh begets troubled, grosse, and melancholy bloud, giues much nourishment, but is hard of digestion, and slowly departeth the stomacke, and is hardly dissolved in the members, it bindes

bindes the belly, and ingenders melancholly: and if the accustomed thereto, be of a melancholly complexion, they shall be troubled with the spleene, ring-wormes, leapry, roughnesse of skin, cankers and pushes, according to the complexion and vse thercof, shal he find these things to issue.

C H A P. 16.

*Of diners kindes of Hogges
fleshe.*

Hogges flesh, according to *Anicen*, is more agreeable to the nature of man then any other creatures: and experience teacheth this, as saith *Aueroise*. But *Isacke* saith that Hogs flesh is more cold and moist then

C 5 any

any other creatures; especially domesticall. But the flesh of wilde Hogs is found to be more hot and dry, and of lesse nourishment then the tame: yet is it to be taken but scldome, and then, but most vsually the outermost parts thereof, as the feete, the eares, the cheekes, and such like; and these are very nutrible, and beget good iuice, moisten the belly with the abundance of their humidity; but prouoke not vrine, neither is it held holesome for weake bodies, or men offsmal diets: but the yongest of their kind as pigs and such like, are alwaies the best, both for the nourishment of our bodies, and the ingendring of good bloud.

CHAP. 17.

Of Deeres flesh, Hares flesh,
and Beares flesh.

Deeres flesh, according
to our former Author,
is very melancholy, & hard
of digestion; but the sucking
Faunes are alwaies the most
delicate, the yong next vnto
them, and the old worst of
all; but the gelded young
are cuer the best; because
their heate and drinesse are
somwhat temperated in one:
Yet *Auicen* saith that notwithstanding,
the grosse-
nessse of their flesh, they are
of a swift digestion, and
breede quartaine agues, and
that the vttermost part of the
Harts taile is poysen. The Harts taile
Hares flesh, as *Rasis* saith, is is poysen,

The vtter-
most part
of the

an especiall breeder of melancholly bloud: yet Isacke saith, that although it ingender grosse bloud, yet is it better for young men then either the male or female of the Goat. Beares flesh according to the same Author, is exceeding slimy, and hurtfull to digestion, and giues ill nourishmēt from whence it comes, that it is better for medicine then meate.

CHAP. 18.
Of the Parts and members of living Creatures.

According to Rasis, our former Author, the head is grosse, and nourisheth much; but inflameth the bloud exceedingly: and therefore is not to be eaten but

but in the cold seasons, it is suspected to ingender the collicke and windines in the bowels : yet comforteth the blood & augmēteth sperme, the braines thereof beeing eaten, as for the most part, they are at the first of those that delight in that part of the bodie, when they once become cold in digestion, they hurt the stomacke, causing both a lothing & vomit therein, consentanious they are, and agreeable with hot complexions, but hurtfull being mingled with the coldnes of humors and constitutions, or any disease that proceedeth thereupon. The vdder is cold and grosse, and although it nourish much, yet is it slowly digested, it heateth the stomacke and the liuer,

liver, the liver is hot & moist, and hard of digestion and slowly brought forth, *Isacke* saith, that it begets good blood, but it is best in those that giue sucke; the heart is a hard substance, and slow of cegestion: yet being well digested it nourisheth much the lights and lungs, as saith our Author, are of easie digestion, & easily passe the stomacke for the rarietie and lightnesse thereof, the raines are vncommendable two maner of waies, the one for their hard and grosse substance, the other because their nourishment at the best was but the fatnes of the vrine, whereby they breede grosse and ill blood, *Rasis* as aboue saith, that red flesh without fatnesse ingēders dry blood, and

and breedes but few superfluities, and nourisheth more then the fat: for fat ingēders a watrish blood, with much superfluities and off small nourishment, but that betwixt both fatnesse and leanenesse begets a temperate blood, the feete breedeth a slimie blood.

CHAP. 19.
Of Meate in peeces.

Meate boyled in peeces, as saith *Rasis*, is cuill, it looseth much of the vertue and nourishment; that otherwise it hath: yet in this defection doth it helpe those that belch bitter thorough the tartnesse of the stomacke. It likewise helpeth those that are troubled with

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with humors, and dries their bodies, & makes them more subtile and agreeable: but flesh roasted vpon a spit, is grosse, it containes much nourishment, but very hardly is borne, vnlesse it find a hot and strong stomacke, it bindes the bellie naturally, by the vertue therof properly, when no other fatte nor oily meate is eaten therewith, flesh boyled with egs and pepper is alwaies hot: & therfore is a winter meate, it strengthens the bodie, and nourisheth more then any other meate, besides it augmenteth sperme and blood, and makes the bodie faire & strong: but in the sommer it begets loathsomeenesse and faciety, heates the bodie, and ingenders the stone.

Chap.20.

CHAP. 30.
Of Fowles in generall.

VVilde fowle, as saith
Isacke, are gene-
rally more light and subtile
then tame, yet are they both
but small of nourishmēt: but
the wilde of greater then the
tame, and the flesh more ten-
der and easier of digestion,
by the rarenes and much la-
bour and drines of the ayre;
but our tame fowle more no-
rish and beget better blood,
and are more temperate for
their humidity and medio-
crrity of their labour, but of
all other fowles, the Stare is
the most subtile and time-
rous, and next therunto are
yong Partriges, and chick-
ens, after these, the Partrige,
the

the Pheſant and the Hen, the
yong are euer moſt light and
delectable, & ingender beſt
blood, and ſtrengthen the
appetite, & the males of the
yong are the beſt and moſt
cōuenient to al mē by nature,
beeing of a reasonable fat-
nes, our *Commentor* faith, of
all other fowles, the flesh of
Hens is the beſt, being both
the dyet and medicine for
the leproſie and other diſea-
ſes; and it is ſaid that the
braine of a Hen augmēts the
very ſubſtance and matter of
the braine, and ſharpens the
wit.

CHAP. 21.
Of the Henne.

THe Henne according to
Isaske, our former Au-
thor,

thor, is lesse moist then the chicken, and therefore compared therewith, is of a harder digestion, yet being well digested, yeeldeth much & good nourishment, and the more it shall bee concocted and prepared, simply in it selfe it becommeth more vertuous, because it exhausts & suckes in a certaine moisture from the water which it applyeth comfortably to the stomacke, which shall finde the opperation thereof, *Rasis* as aforesaid saith, that the Stares flesh is the best of all foules, and most conuenient to them that would keep an easie gouernement ouer their bodies, after this, as the second in goodnes is Quailes, which ingendreth but few superfluities, by reason of the

the temperate heate that it hath, after these, reckon the flesh of yong Partriges, being somewhat grosser, yet of excellent nourishment, but hot and binding.

CHAP. 22.
Of yong Pigeons.

YONG Pigeons are exceeding hotte, and inflame the blood, and soone breed feuers, Isacke saith, that yong Pigeons are hotte and moist: wherefore they yeeld a grosse nourishment, as is witnessed by their long ynability of flight, but once taking wing, they become more light and easie of digestion; they are good for phlegmaticke persons, but hurtfull for colles rick. Ducks, as saith our for-

mer Author, are the worst of all fowles of the water: for their flesh, as *Rasis* saith, breedes much superfluities and loathednesse, and is of a greater heat, but nourisheth more then hens flesh, but of all foules that live either in riuers or lakes, their flesh doth ingender the most superfluities, and if the taste be not pleasing, it shall bee judged the worse.

CHAP. 23.

Of the parts of Fowles in meat.

The belly of all fowles, as saith *Isacke*, is full of muskles and finewes, & hard to digest, but beeing digested, giues much nourishmēt, but of all other the Goose is commendable for her store
of

of humidity in the wings; after her the Chicken; and in like manner the liuer of these are most nourishable & convenient, and the wings of every fowle likewise are prescribed and commendable for the agilitie of motion & labour, dissoluing the superfluitie of humors, the necke both of Hen and Goose are much better then many other parts; likewise those that are gelded are better then other, and yong chickens the best of all: for they giue both a good nourishment, & ingēder perfect blood, and the braines of wilde fowles are of lesse humidity and sliminess, and dryer then those that are tame; and therefore more laudable, but especially of yong Stares, Partriges, Hennes

Hens and Cockes.

C H A P. 24.

Of egges and their properties.

Egges, as saith *Isacke* afore-
said, giue much nourish-
ment, because all their whole
substance is changed, by rea-
son of their naturall neernes,
to our owne humain nature,
especially the yelke; & ther-
fore by their owne temper
more agreeable to our bo-
dies & complections, Hens
egges, and Partrige egs, saith
Rasis, are better then others,
both much augment sperme,
and prouoke lust, next in
goodnesse are Ducks egges,
although they giue but ill
nourishment, Goose egs do
much loath vs, because of
their bad smell, but the egs
of

of Hens and Partriges haue
the preheminence for tem-
perature and wholesomnes,
the yelke being in moderate
heate, giues good nourish-
ment: but the white is cold
and slimy, and hardly diges-
ted: of the yelke saith our
Commentor vpon the Canticles of Anicen, that hee is of
that opinion that it ingēders
full as much blood for quan-
tity as it is in quantity it self.
Rasis saith, that egges being
hard fryed, are harderto di-
gest, and doe passe more
slowly out of the stomacke:
but beeing soft, doe beconie
farre more easie to descend,
and those which are trem-
bling betweene hard & soft,
consisting in a meane be-
twixt both are best, and do
most comfort the weakenes
of

of the bodie; likewise egges
doe helpe the roughnesse of
the throte, engender tempe-
rate blood, increase the
strength, & sometimes they
supply the want of flesh, frō
whom fatte men should for-
bearc.

C H A P. 252

Of Milke.

Milke saith *Isacke*, is a
neere neighbour to
blood: for it is nothing else
but blood concocted in the
vdders in the second course:
for it receiueth the whitenes
and taste from thence, *Rasis*
saith, that milke new mil-
ked is a neighbour to tem-
peratenes, and although it
be somewhat cold & moist:
yet doth it fatten & strength-

en the bodie, helpes those
that are in a consumption, re-
stores the lungs, helpes the
dry cough, and heate of the
vriue, it gives a good nou-
rishment to dry bodies, and
reduces the blood to a tem-
per; likewise augmenteth
sperme: yet the conuertion
of it is swift: and therefore
not to be giuen to those that
haue feuers, nor to those that
haue any paine in the head
through any disease, or those
that are troubled with col-
licks or with any cold dis-
ease. Cowes milke of any o-
ther creatures is iudged the
most grosse, and is conueni-
ent to all those that would
fatten their bodies therwith.
Asses milke of al other is the
most subtile and piercing, &
is naturall good against the

con-

consumption of the lungs.
Goates milke betwixt both
these holds a temper: but
Sheepes milke aboue all o-
ther ingenders superfluities,
Isacke saith, that milke being
taken of those that are in
health, so not oftē, nor much,
ingenders good blood, moi-
stens the belly, helps the
breast, the consumption of
the lungs and the bladder; e-
specially if it haue lost the
watrishnes, beeing sodden
with other meates, as Riste, &c
such like, and so eaten, *Rasis*
saith, that the milke of butter
helps the flux of the belly,
the red choller, & those that
haue leane and weake bo-
dies, and the better doth it
these things, if some hot iron
shall be oftentimes quench-
ed in the whey, likewise hel-

D 2 peth,

peth, the whey likewise
helpes the scab, the iaudise,
and pushes of the skinne, &
the red choller, and those
which are hurt by inflamati-
on, and drinking of strong
wines, fresh butter helps the
rawnes of the threate, de-
stroies ringwormes, tetteres,
and the rednesse of the face,
and the wheales & pimples
thereon, cleareth the skinne,
& beautifieth the complexi-
on, being applied thereunto:
yet doth it ascend the top of
the stomacke, and there
breedes a kinde of lothing,
butter sod weakens the sto-
macke; yet mollifies hard
impostumes, and beeing ap-
plied in plaister, helps the
biting of vipers; yet the con-
tinuall eating thereof breeds
phlegmaticke diseases, yet

not-

notwithstanding more soluble and more nourishable it is, and of greater vertue then many other things.

CHAP. 26.
Of Cheese.

New cheese is of nature cold & grosse, neither can bee said to bee simply good, beeing so cold of it selfe, but being old it varies therein, according to the antiquitie and age: but that which is of a sharpe taste is both hot and burning, causing thirst, and little nourishing; yet that which is old and fresh, beeing taken in a small quantity after incate, it closeth the mouth of the stomacke, and takes away the satiety, fulnes, and loathing

thence, which may be caused by the excesse or sweetenes of meates excessively taken, *Isacke* saith further, that cheese is for the most part bad, for the heauiness in the stomacke, and hardnesse of digestion: and therefore the often vsers thereof are incident to the collicke & stone in the raines, yet measurably taken, the lesse it offends.

CHAP. 27.

Of Fishes.

THE nature of Fishes, as saith *Isacke*, is generally cold, and do much ingender fleigme, and are fit and conuenient to be eaten hot, and of those that haue dry complexions, & especially in the summer time, and in a hot

hot country, but very vnfitt
they are for cold and moist
complexions, especially in
cold seasons and countries.
There are sea fishes and ri-
uer fishes of fresher waters.
The sea fishes are those that
are bred in the sea: but
those that are bred in the
bankes, and stony, and san-
dy places, are more subtile
and laudable, and more ea-
sier of digestion then other
of the sea fishes are, and doe
ingender more and better
blood: yet slowly passe out
of the stomacke, by reason
of their lesse moisture: but
fishes of sweeter waters are
for the most part grosse and
slimy, & harder of digestion,
yet they more easily passe
the stomacke; yet are lesse
nourishable then the sea fish

are, but those are best that are bred in running waters, being stony at the bottome, & are farre from the annoy-ance of Cities or any other filth: but fishes in abiding ditches, and standing waters are worse then the rest: for the harshnes of their taste, & the hardnesse of their digestion, and especially if they be far from the sea or other riuers, *Rasis* saith, that all fishes are hard of digestion, staying long in the stomach, causing thirst, and from those that are fresh, is engendred aphlegmatical blood, which doth breed an ill slime in the body, out of the which springs many infirmities: therefore those fishes are to be chosen and reputed the best, whose flesh is not sli-
my

my nor very grosse, nor hath
any euill smel, or doth soone
putrifie, nor those that re-
maine in lakes and marshes,
nor in stincking waters, nor
standing poolles, nor in a
place where they haue ill
meate, nor those that remain
among ranke weedes. Salt-
fishes are by no means to be
eaten, vntesse at such a time
as one would phisicke him-
selfe to vomite thereupon:
yet if any man desire them,
let him take a small quantity
thereof, and let him take
it with some oylie and solu-
ble meate, the riuier crabbes,
according to *Auicen*, are
very good to those of weake
bodies, and beeing eaten
with Asses milke, is good
against the consumption of
the lungs, likewise the broth

D 5 made

made thereof, will dissolve
the hardest impostume: in-
gended in the body, if it
may haue accessse thereto.

C H A P. 28.

Of Pulses.

Next are we to speake
of some kind of pulses,
*I*sacke in and first of Rice. *I*sacke saith,
his third in his first booke, that Rice
booke of is dry in the fourth degree:
Dyets. and hot in the first, and be-
ing boiled with water, hel-
peth the chollicke, and be-
ing boiled with almonds,
becommeth soluble and lax-
iue, it nourisheth well, and
begetteth good blood, and the
water thereof, taketh away
pimples from the face, and
makes

makes cleere the skinne, but Ricc wa.
the rind or pils thereof, are
reputed poyson, as saith A-
riet, and being taken in cleareth
drinke it extenuates paine the skin.
in the mouth, and breaketh
the impostume vpon the tongue. Beanes, according to Ifacke, as aforesaid, are ei-
ther greene or dry, the green
are cold and moist, in the
first degree, and nourisheth
little, they beget grosse and
raw humotirs, and doe cause
a windinesse in the belly :
but the old are cold and dry
in the first degree, and beget
a windinesse and grossenes
in the uppermost part of the
belly, from whence ariseth a
fume, that hurts the brain, of
whence proceeds idle facies
& dreames, they are of much
digestion, but are retained
long

long in the stomacke. The great white beane being not old, is better, and being boyled with water, looseth much of his grossenesse and windinesse; especially if the first water shall bee taken away, and a second added thereto; and being boyled and eaten with Mints, Origan, Cinnamon, and such like, it abateth the windinesse.

And they that would bee cleare of complection and mundifie the skin, and their bodies; let them vse to wash them with the flower hereof. Rasis saith, that greene beanes beget raw humours in the stomacke, and augment the flegme in the intreals, and cause a windinesse in the guts. Lintiles, according to Rasis, are cold & dry, beget

A receipt
for wo-
men,

beget melancholly bloud,
dries the body, dimme the
eyes, and ingender melan-
cholly diseases, being often
vsed, *Isacke* saith that they
fill the braine with a grosse
and melancholly fume, from
whence ariseth paine in the
head, and fearefull dreames
infue thereupon. *Ciches*,
as saith *Isacke*, are both white
and blacke, the white are
hot in the first degree, and
moist in the middle, and are
hard to digest, causing in-
flation and windinesse, in
so much that the flesh is ex-
tended and puffed vp there-
by; whence it comes that the
caters thercof are of a cleere
skinne: for the flesh being
puffed vp, becomes the
more white and cleare. The
blacke is hotter then the
white

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white, and lesse moist, and helpes the opilation of the liuer being boiled with par-sley, and liquorish: and the broth thereof dranke, it increaseth milke and sperme, and prouokes vrine. Pease,

Arnold in his go. as saith *Arnold denilla mona, uern men* in his Tract of the gouernement of health, are of this

nature, that if they are moystened with Ciches a whole night in sweet water, and the day following boiled with two or three heates, and then strained, and being strained, kept, and at meate being heat again with a little white wine, & a little of the dust of spicknard, and saftron, and a little salt, and supped at the table, or taken with a peece of bread, it cleanseth the veines of the head

head, and the passage of the water, and the more effectually doth it, being boiled with parsley and Alisanders, but the vulgar are too much deceived, that thinke they should be softned againe in lec; because by that second softning all the thyme substance and appetite is added, which by the first mollifying was separated and lost.

CHAP. 29.
Of Pot-hearbes.

NOW according to our order of handing, are we to speake of pot-hearbes, that they may the more easilly be found. Garlike, according to Rasis, is hot and dry, and doth quench thirst, pro-

prouoke lust, expell windinesse, and heat the body, yet is it not to be eaten of hot persons, in hot countries and times. *Gallen* calleth it the **Countrimans Triacle** (and the stinke thereof) beanes or lentiles being rosted and eating of gar- ten after, wil take away. And licke.

Rue being chawed and a little swallowed into the throat, hath the same effect. Likewise Worme-wood or Mints, or wild Mints being chawed, and a little vineger taken after them, are likewise adiuuant therein. The like doth the rate of Beets being eaten, as *Plynie* noteith. Sorrell, according to *Rasis*, is hot and dry, it bindes the belly, sharpens the stomacke, helpes the red choller, and quencheth thirst: and *An-*

cen saith, that the mouth being rubbed with the Juice thereof, it helpeth the tooth-ach. Dill, according to *I-sacke* in his second booke, is hot and dry, and being taken in wine, it dissolues windinesse, and tumors; likewise the leaues sod in oyle, preuaile against windines, asswage labour, and prouoke sleep, the seed being drunke, prouokes vrine, increaseth milke, and cleanseth the belly from the putrifaction of humours. *Anicen* noteth that it causeth sleepe, helps the bulking in the stomacke, by the operation of the meate, but the often eating thereof weakens the sight, helps the shortnesse of the winde, caused through the flegme in the lunges.

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Chap. 19.

tunges, and forceth an ex-
pulsion of the worms down-
wards, and helpeth the di-
gestion of the meate. The
garden Lettuce, according
to *Ifacke*, is better then ma-
ny other hearbes, for the in-
geiring of good bloud, & is
the better being not washed
in water, it is soone digested,
prouokes vrine, cures the
red choller, cooles the bul-
king of the bloud in the stom-
macke, causeth sleepe, and
augmenteth sperme & milke.
The Mint saith *Ifacke*, is hot
& dry in the second degree,
prouokes an appetite, takes
away all putrifying humors,
supples the sharppnes of the
tongue being rubbed there-
with, and the mouth being
washed with the decoction
thereof, and the powder of
the

the dried mint, is sweet ned against the putrifaction of the gums, and rottennesse of the teeth. Cresses, saith *Ifacke*, doth heat the stomacke and the liuer, mollifie the belly, prouoke lust, scoures the lunges, helpes the shortnes of wind, and the grossenes of the spleene: and in women do cause abortions. Poppy, saith *Ifacke* is white and blacke, of the blacke is made *Opium*, but the white is more laudable, and of better disposition, of which *Dioscorides* saith, that the eaters of the Poppy, shall be subject to much sleepe and forgetfulness. *Russ* saith, that the seede of the white Poppy is cold, and easeth both the throte and the breast, & augmenteth sleepe, *Alisanders*

*Opium re-
ceued,
causeth
sleeping
to death.*

ders or wild parsley; as saith
Serapion, being made into a
plaister and applied vpon
either pushes, morphew or
scab, doth cleanse it excee-
dingly, & ease the paines of
the bladder & the raines, o-
pēs the pores of the body, &
scours the passages, prouoks
both vrine and sweate, clean-
seth the liuer and dissolueth
the windinesse of the chol-
like, and further *Rasis* saith,
it is hot and dry, & although
it much helpe the appetite:
yet causeth the head.ach, &
other paines therein, whence
proceede fantasies and ill
dreames, and hurtes those
that are troubled with heat:
therfore after lettuce should
be eaten purslane & endine,
to allay the heate thereof: yet
being catē raw, it cleares the
con-

conduites the of Lunges
from grosse humors, opens
the opilations in the liuer,
and affwageth the paine in
the throat.

Purflane according to Rasis,
doth quench the heate,
drines & thirst in the body,
bindeth the belly, easeth the
paine in the teeth, & helpeth
those that are troubled with
the fluxe, caused through the
red choller, likewise it dimi-
nisheth sperme, Anison saith,
let warts bee rubbed there-
with, and they shall be taken
away, the Raddish saith Rasi-
s, is hot and dry, and stayeth
long in the stomacke, dimi-
nisheth fleigme, and eleuates
the meat to the mouth of the
stomacke, and causeth vomiti-
ng, the leaues thereof fur-
ther digestion, and helpe the
ap-

appetite, taken in a small quantity before meare, *Isacke* saith, being taken after meat, they allay the windinesse thereof, and causing it to descend with his owne substance. *Diof.* saith, that the roote being taken with salt, breedes store of milke, prouokes urine, and the members of women, and beeing put into a hollow tooth with a little ginger, and the gum rubbed therewithall, it aliaies the paine exceedingly. Rapes according to *Isack* are hot in the second degree, & moist in the first, and of more nourishment then other hearbes: yet are hard at first to digest, they doe dilate and mollifie the flesh, and prouoke lust, and augment sperme. *Plinius* saith, that

that the Rape beeing boyled
and applyed, drives the cold
from the feete, & hath a mer-
uailous vertue to enlighten
the vnderstanding. Rue ac-
cording to *Isacke* helps the
digestion, and hath a vertue
to expel all grosse and slimy
humors: it dissolues windi-
nesse in the stomacke, and
moistens the bellie, and *A-
nicon* saith, that it takes away
the smell of garlick & oni-
ons, it sharpens the sight, and
abateth lust. Sage according
to *Dioscorides* represses the
mensters in women, and
causeth aborfions, and the
leaues and branches of it be-
ing fryed, stay the itching or
tickling of nature, the ioyce
of the leaues thereof being
rubbed vpon haire of any
colour turneth it blacke, and
hel-

helpeth the biting of venomous beasts. Spinage is good for the lungs, the throte and the stomachke, it makes soluble the belly, and giues good nourishment. Sow-beard or Mushrome, according to Rasis, is cold and grosse, and being taken raw ingenders flegme, and the chollike, and windinesse in the guts; neither is it to be eaten but with hot sauce or meate, but the red are not to be eaten at all. The Todestoole is much worse then the Mushrome: for it hath choaked and killed many that haue taken it, and the best that it doth, is to breed flegme in the body in abundance: and these are signes of the deadly nature and disposition thercof, the softnesse, the sliminess, and grosse-

grossenesse, and being cut
in the middle, and but set
out of the hand, it doth ins-
stantly putrifie and corrupt.

CHAP. 30.
Of Fruites.

Gallen my father, be-
cause he eate no fruit in
all his life, liued long, and
in health, who being dead, I
began to eate fruite: where-
upon insued many infirmi-
ties vnto me, afterwards, I
abstained from all greene
fruits, and was free from any
diseases, vnlesse a daies feuer
or sudden passion: and my
friends which beleevued me,
abstained likewise, in their
whole liues neuer were trou-
bled with many diseases.

E. Figges

Figges, according to Rasis,
do cleanse the raines from
the grauell and sand;
but being new, they ingen-
Eating of der wind, yet lenifie the bel-
Figges
breedeth
lice.
ly, creating no ill humour
therein, and being dry are
hot, and nourish much: yet
the dayly vse thereof doth
breed lice, and the itch, they
soften the belly being ta-
ken before meate: and of
them saith *Isacke, lib. 2.* that if
they finde the stomacke
cleane, they are wel digested,
causing no ill humours, they
breede good bloud, cleanse
the stomacke, the lunges,
the raines and the bladder,
being eaten fasting. Dates
are hot, & give a grosse nou-
rishment, and being often
taken at meate, they ingen-
der a grosse bloud in the en-
trailes

trailes, hurts the teeth, and increase flegme. Dates are hot and moist in the second degree, and easier digested then Figges, and more prouoke vrine, but those that vsethem, shall suffer the rising & swelling of the spleen and liuer. Grapes, as saith Rasis, being ripe and sweete, are hot in themselues : yet of lesse heate then Dates; neither doe they cause opilations, as Dates doe, yet are they windier and very hurtfull, they fatten the body much, and cause the erection of the yard : but those of the slendrest skinne, do the soonest discend, and are lesse windy, and so of the contrary, those which are fower and tart, are of lesse heate then the sweet, and these

being washed in cold water,
and eaten before meate, doe
quench the heat in the liuer
and stomacke. Bitter grapes
are cold, and doe binde the
belly, and represso the red
choller and bloud : but
those that are dry are tempes-
rate in heate, and nourish
well, make no opilations as
the date doth, although they
are stronger, and nourish
more. Pomegranates that are
sweete, saith Rasis, coole
not, but ingender windines,
and thirst: yet supple the
throat, but the sower cause a
sharpnesse and gnawing in
the stomack, & do ingender
wind in the heart and liuer,
yet they allay the red chol-
ler, and the heat of the bloud,
represso feuers & vomiting.
Isacke saith, that the Pome-
granate

granat apples are more vsual
for medicines then meat: for
they giue but small nourish-
ment, although it bee good,
the Pomegranat apple doth
quench the sharpnesse of
humours, comforts the stom-
macke, and the iuice thereof
being dropped into the eies
of the sick of the iaundise,
it takes away the yellowes
from thence.

Cittrons, saith Rasis, whe-
ther they be sweet or sower,
do make a strong stomache;
but especially the sower,
they bind the belly being ta-
ken before meat, but being
taken after meat, dissolve
and vnloose it, but the sower
are euer the most potent in
the operation therof. Peares,
according to *Gallen*, being
taken afore meate do bind,

but after meate, do dissolute. Peares that are very sweete, are not windy in all things; yet do they binde the belly, if not taken after meate: and being eaten, are soone expelled, and after the expulsiōn, their vertue is long retained. *Isacke* saith, that sweet Peares are temperate, especially if they bee eaten with the Todstooles, it takes away the toughness and makes them of a lighter digestion. The wilde Apples, according to *Rasis*, as aforesaid, are cold, and the more sower they are, the more stringent are they in derusing the nature from thence, and do ingender a slimy substance in the mouth of the stomacke. *Anicen* saith, that sweet apples doe strengthen

then the heart: but beeing
baked help the appetite but
little, though some affirme
the contrary, the dayly eas-
ting thereof filles the veines
with heate. Peaches accord-
ing to *Anicen*, if they bee
ripe, are pleasing in the sto-
macke; and cause an appes-
tite to meate: and therefore
are not to be eatē after other
meate, because they corrupt
the same, but are to goe be-
fore meates, & those meates
especially, which are dry,
they are slow of digestion,
and are not perfectly good,
although of much nourish-
mēt. *Isack* saith, that the great
Peaches, if they be ripe, do
mollifie and loosen the bel-
ly, but the vnripe doe binde
it. The lesser Peaches are
good for the stomacke, and

do abstract from thence, all
sacieties and loathing. Med-
lers, according to *Isacke*, are
cold and dry in the first de-
gree, and they doe streng-
then the stomacke, and ex-
pell the chollericke digesti-
on, and prouoke vomites
and vrine, but those are most
directory which are taken
afore meate, and do coinfort
the stomacke, not hurting
the sin owes therof. *Dioscoris*
des saith, there are many that
imagine they helpe the loa-
thing, being eaten in the
paine thereof. The Cit-
tron apple, *Auicen* saith, the
rinde thereof be held in the
mouth, yeeldeth a good sa-
avour, the juice thereof kil-
leth ring-wormes, the de-
coction thereof, causeth a
good colour in the face,
and

and fattens the body. Mulsberries ripe and sweete, according to *Isacke*, doe moisten the belly, and soone depart the stomacke, and prouoke vrine, and being taken fasting in cold water, are very cooling, quench the thirst, and extinguish heat. Plums, saith *Isacke*, are of two sorts, white and blacke: the white are hard of digestion, and hurtfull to the stomacke. The blacke are moist, and subtile by nature, and much mollifie the belly, helpe the red choller: yet being taken often, hurt the stomacke, but before meate euer the lesse. Cherries, according to *Isack*, are very conuertible, but ingender a grosse flegme & slimines in the concave places of the liuer and spleene, and

E 5 there-

therefore are the cause of dayly feuers, and are bad all manner of wayes: and therefore should be taken before meat, they swim on the top, the stomak being ful, & there are soone turned into rottennesse. The Almōd according to *Rasis*, is temperate in heat, and although it supples the throte; yet is it heauy in the stomacke, and doth remaine long, there it opens the opilations of the spleene, and also laies the heate of the vrine, and being eaten with sugar, doe increase sperme. Garden parsley, saith *Isacke*, eaten, openeth opilations, prouokes vrine, bindes the belly, hurts the diseased of the falling sicknes, and women with child; wherupon it comes oftentimes, women with

with child, eating thereof, breed wheales and pushes, and impostumes in the body of the child, neither can we commend the vertue of parsley, because it contraries all the humours in euery member, together in the stomacke, whence proceedes vomitting, the seed thereof prouokes vrine more then the branches. *Rasis* saith, that paisley openeth opilations, causeth windinesse, prouokes luxurie, and help the taste in the mouth. *Orage* or *Attriplex*, as saith *Rasis*, is cold and moist, and doth mollifie the belly, and nourish well, and is good for those that haue hotte liuers. *Plinius* saith, that by them many diseases are engendred, as wheales and pushes,

pushes, and such like. Red carrets, according to *Rasis*, are hot and windy, and hard of digestion, and do adde a sharpnesse vnto the sperme, and prouokes vrine, and lust, and begets ill bloud. Beets, according to *Plinie*, are of two kindes, white & blacke, the blacke rootes being sodden in water, do cure the itch, and the iuice thereof doth help the giddiness in the head, & allayes the singing in the eares, prouokes vrine, helps the paine in the teeth, stirreth lust, and is good against poyson.

Borage, according to *Constantine*, is hot and moist in the first degree, and purgeth the red choller and the heart ake; and likewise taken in wine, helps the red choller, and

and causeth mirth. The herb eaten raw, according to *Pla-
tea*, begets good blood, the stalk, as saith *Rasis*, inge-
nders the blacke choller, be-
gets fantasies and dreames:
yet doth lenifie the brest &
throte, and awageth drun-
kennesse, the broth thereof
drunke without the herbe,
looseth the belly, but the
herbe eaten with the broth,
bindeth it by the strange cō-
trarietie; and therefore that
the extremity may be tem-
pered, let the first broth be
castaway, and after boyle it
with some thing that is fat.
Onions as saith *Anicē*, being
eaten with viniger, doe nei-
ther coole nor heate, nor
cause thirst, but help the ap-
petite, as saith *Dios.* and if
the ioyce thereof be drop-
ped

ped into the nose, it purgeth the head exceedingly, and beeing rubbed with vinegar taketh away spots, prouokes sleepe, and mollifies the bellic. Gourds, saith *Anicen*, prouale against choller, and are hurtfull, as saith *Dioscor.* for melancholy and phlegmaticke persons, the ioyce therof beeing kept long in the mouth, asswageth the toothake. Cummune is hot & dry, according to *Rasis*, and helpeth the digestion, dissolueth windinesse, taken with vinegre staies the monthly terms of women, and being taken in drinke or annointed theron, stoppeth the bleeding of the nose, causeth palenes, and the seed thereof being mingled with water and drunke, cures the gripings, & windinessse

nes of meates, being boyled
with them, and being drunk
kils the wormes in the maw.
Fennall, as saith *Isacke*, and
the seede thereof, augmēteth
milke, helps the opilation of
the liuer, purge the raines &
the bladder, and breakes the
stone, and is forcible against
quotidian Agues, and being
taken with meate, helpe the
burning of the eies. *Isope*, as
saith *Rasis*, is hot, and being
much eaten dimis the sight.
Bitter *Almonds*, according to
Isacke are hot and drie, in the
end of the secōd, do both ex-
tenuate & strēngthen the sto-
macke, and dissolute all sli-
mie & grosse humors, cleares
the brest and the lungs from
phlegmaticall humors, and
opens the opilations of the
liuer and the spleene. *Nuts*

according to *Isacke*, do turne
all chollerickē & thicke hu-
mors that they finde in the
stomacke into choller it
selfe, & do cause an atching
and giddinessē in the head,
but that all hurt and il nature
may be taken from thē, they
ought to bee laid a whole
night in warme water, and
so to be clenched and moiste-
ned. *Dios.* saith, two nuts
against poyson. *receipt*
against poyson. with 2. drie figs, and 20. Rue
leaues, with a graine of salt,
being all beaten together &
eaten fasting, make a special
preseruatiue against all poi-
son. *Filberds*, according to
Rafis, are leſſe hot then small
nuts, but more heauier, and
they haue one ſpecial vertue
to helpe the pricking of
Scorpions. *Serapion* saith,
that *Filberds* being roſted &
eaten

eaten with a little pepper,
doth dry vp rumes. Chesnuts
according to Constantine, are
windie, and prouoke lust,
yeelding much nourishmēt,
but are hard of digestion, *I-*
sacke saith, they are to be ro-
sted, that their hard digesti-
on thereof may be taken a-
way, and the bodie more ex-
tenuated, and the heate and
drines of the brest tempera-
ted, and the difficultie of the
vrine dissolved. The walnut
saith *Isacke*, is vnobedient to
digestion, bindes the bellie,
and prouokes the vrine, and
somewhat doth nourish the
bodie being digested, & the
dust thereof being put into
the wombe, dryeth vp al the
putrifying humours flow-
ing from thence.

C H A P . 31 .
Of sundry kindes of Spices.

PEPPER, according to *Rasis*, as aforesaid, well digesteth our meate, and aliaies the windines therein, & being very hot of it, heates the stomacke and the liuer, and hurts those exceedingly that haue hot bodies; especially in the summer. *Ginger* is hot and moist, and a digester of meate likewise, & is good for those of cold liuers and stomackes, it helpes the rheum in the eies, according to *Anicen*, likewise helps the memory, dries vp the moistnes in the head and throte. *Setwel*, according to *Anicen*, is the triacle and quintesceſe of all poison, *Constantine* saith,

saith, it dissolueth windines
in the bodie, and strengthens
the stomacke, stirs vp the ap-
petite, takes away the stinke
of garlick, beeing put into
the mouth, and *Macrobius*
saith, that it allaiers the heate
and inflammation of wine.
Galingale, according to *Auicen*,
is hot and dry, resolues
windinesse, makes a good
smell in the mouth, pleaseth
the stomacke, and is a diges-
ter of meate, it easeth the
chollickie passion, prouokes
lust, and asswageth the paine
of the raines. Cloues, accord-
ing to *Auicen*, are hot and
dry in the third degree, and
makes a good smell in the
third degree of the bodie,
sharpens the sight, helpes
the paine in the stomacke &
the liuer. *Cinamō*, according
to

to *Rasis*, is hot and dry, and strengthens the stomacke & the liuer, and helpes the digestion, expelles windinesse, openeth opilations, prouokes the meisters & vrine. Saffron, according to *Iacke*, is hot and dry in the first degree, strengthens the stomacke, opens the opilations of the liuer, helpes the shortnes of winde, strengthens the weake members, *Rasis* saith, that there was a wosman that laboured long in child-birth, and could not bring forth, and I gaue vnto her 3.1. of Saffron, and she presently deliuered, and I haue tried often this, and found it vnfallible, & being put into wine, and drunken therein, it exhillerateth the heart, & cheereth the countenance,

tenace. *Plinie* in his 2. booke saith, he that first drinks Saf-
tron shall never feare to bee drunke, since they may bee remedied hereby. Carra-
waies, according to *Constan-
tine*, are hot and dry in the third degree, and dissolues windinesse, strengthen the stomacke, kill the wormes in the bellie, further digesti-
on prouokes vrine.

C H A P. 32.

*Of Sauces, as mustard, salt, vi-
nigre, bummy, and oyle.*

MUSTARD is hot and dry in the middle of the fourth degree, and dries vp the moisture of the head and the stomacke, and some say, that being drunken in the morning fasting, helpeth much

much the vnderstanding, & cleares the humors of the head, *Plinie* saith in his second Booke, being taken in viniger , it breaketh the stone. Salt, according to *Rasis*, is hot and dry, abstracteth all hurtful and moist humors from the meate, relisheth the taste, and sharpens the appes-
tite, but being ouermuch ta-
kē, it dries the bodie, & har-
dens the bloed, weakens the
sight, & diminisheth sperm,
breedes the itch. Vinegre is
cold and dry , and causeth
Jeannes, diminisheth strēghth
dries vp sperme, strengthens
the blacke choller, but wea-
kēs the red choller & blood,
makes subtile the meates
wherewith it is mingled.
Huny , as saith *Isacke*, in his
second Booke, is hot and
dry

dry in the second degree, & through the pores of the body emptieth all ill humors & weakenes caused through the ill disposition or distemperature thereof, and cleanseth the vaines; and therefore is good for those that are cold and moist by nature, & especially for old men, but it is not good for men of hot bodies and natures : because it is changed into chollerick humors, but being changed in the heate of the blood, it makes it more hotter. Rawe hunny ingenders windines in those that eat it, encreaseth a bitternes in the brest, and a sharpnes at the heart, procures vomites & egestions. The oyle of the Olives, saith *Plinie* in his fourth Booke, describing the nature there-

thereof, all bodies for the most part receiue some vigor and strength, the vertue thereof is to soft the belly, cleare the face, expel poison from the heart, allayeth windinesse, helpeth the eie sight, asswageth the paine of the head, and the burning of feuers. The oyle of nuts, saith *Rasis*, is very hot and binding, and indissoluble, & according to *Auicen*, helpes the shingles, or S. *Anthonies* fire, and the fistulaes in the corners of the eie. The oyle of Almonds, according to *Rasis*, is temperate, and easeth the brest and the lungs of many infirmities, as also the bladder and the raines; yet breedes a loathing in the stomacke, & descends slowly, according to *Diosat* takes away

away the spots in the face, & healeth all scarres of wouds, that vsually remaines after the cure, helpes the dimnes of the eies, and taketh away the scurfe of the head. The oyle of Poppy is adiudged according to the nature of the Poppy it selfe. And so endeth the first Booke of the natures of things which are eaten and drunke at our Tables.

The end of the first
Booke.

E

THE



THE SECOND
Booke, of the second
Course at the Philo-
sophers Banquet.



Auing now dis-
courſed of the
vertue & nature
of those things
which are eaten and drunke
at our Tables: Now next,
we are to ſet downe the ma-
ners and conditions of thofe
that we may accompany at
our Tables. *Mac.* ſaith, that
nothing is more coniunctiuē
or propper to wisedome,
then the fitting of our ſpeech
in time and place; and ther-
fore that the pallat may be
fea-

seasoned with the passing discourse from one thing to another. Wee will now discourse of Emperours, Kings and Potentates, applying their wise sayings and constant resolutions euer to our selues, the frugality of one, the parcimony and moderation of others, still drawing and applying every best of their good to the profit, and vse, and instruction of our selues and others; and because wee are apt to admire, and loue to discourse, and heare the deedes and acts of our superiors; therfore first we will begin with Emperours.

CHAP. I.

Of Emperours.

And first of Emperours: how some haue beeene exceeding frugall at their Tables, a ^{re}lateth Suetonius of *Iulius Caesar* in his Booke of the 12. *Cesars*, where he saith, that *Iulius Caesar* was of wine very sparing, as his very enemies haue not denied, about his meate indifferent, as appeareth in his trauell where he came into an Inne to eate, and finding nothing but certaine greene herbes and oyle, he sell to them very eagerly, when others neglected the same, to shew that he neither despised the simplicity of the man, nor the home,

homelinesse of the meat. *Suetonius* further addeth, that he was of a very small dyet for meate, and very sparing in wine, drinking neuer at supper aboue thrice, neither dranke hee at any time but for necessitie; and sometimes for his drinke would take bread sopped into cold wa-
ter, or the fruit or ioyce of cowcumbers, or the ioyce of an apple. It is said in the guests of the Romanes, that *Augustus* was a small man of meate: for a little bread, and a few small fishes, or a fewe greene figs, or a little cheese, would suffice him, and hee would feede in any place, or at any time, when his sto-
macke serued best. *Heliman-
dus* of the institution of Prin-
ces, saith, that *Iulius Cesar*

cast his Baker into prison, because he brought him better bread then the rest of his Soldiers. When *Pomponius*, *Flaccus*, & *Piso* had continued Banqueting two daies & one night, in the excelle and gluttony both of meates & drinke, he tooke from the one the Prouince of *Syria*, whereof he was gouernour, and from the other the Stewardship of his house: for the hate that he bare thereto. *Suetonius* reporteth that *Tiberius* the Emperour, was at first very orderate and ciuil, tracing the steps of his father, but afterwards became so gluttonous and daily a drinker, that of *Tiberius*, he was called *Biberius*, of *Claudio*, *Caldius*, of *Nero*, *Mero*. *Hegisippus* reporteth of *Vitellius*

tellins the Emperour in his fourth Booke of the destruction of Ierusalem, that whē he was sought & beset round about with his enemies; yet still he continued in his riotous excesse of gluttony & drinking, euen to the very last howre, lest hee should loose the glory of his former shame, when in the end hee was pulled from his Banquet, slaine in the very middle of the Citie, at once both spewing and bleeding, powring out his blood, as casting vp his gall; which if hee had longer liued, what with his varietie of luxurie, and copious gluttony, hee wōuld haue wasted and consumed the whole Realmes of the Romane Empire. To conclude, he was slaine when he

had raigned 8. moneths and
5. daies, the price of which
time, Rome had long felt to
lye heauy vpon her.

CHAP. 2.
Of Kings.

Frontinus *Stratagemator*,
in his fourth Booke and
third Chapter, reporteth of
Alexander the King, that in
his iorneying and trauell,
would content himselfe with
a little bread or cold water,
againe, in his fourth Booke
and seauenth chapter, he re-
porteth that in his tedious
and hot iourney through the
desarts of *Africa*, beeing op-
prest with his whole army
with thirst: yet when one of
his soldiers brought him his
helmet full of water, he pou-
red

red it out in the sight of them all, to shew that hee would suffer & indure it with thē. *Hesiodus*, as aforesaid, reporteth that when *Piso* had invited *Romulus* to supper, where noting his continency in the refusing of wine, said vnto him, O *Romulus* ! if all men would or could imitate thee in thy condition, wine would be cheaper, but it would, saith he, be dearer if euery man might drinke as freely as I may. *Vale*. reporteth in his 5. Booke and 6. chap. that *Alex*. the King, being driuen on a time by tempest in the winter season, hapened to fall vpon the house of an old Macedonion soldier of his, who was now growne crooked & furrowed with age, and had taken

F 5 his

his seate hard by the fire side. O saith he, behold the subduing power of age, this bodie haue I knowne able to withstand the greatest violences of wethers or persecutions that may fall vpon man, these hands haue beene able to weild the sword, and could haue made way thorough the thickest with their vnresistable potency, & are they now palsied and vnable to gripe, scarce to lift foode to the head, shall I live to be so? The old man rising from his seate to giue his place to the King, with his owne hands hee set him downe againe, full of compassion and cōmiseration, it was then no maruaile if they counted it pleasure to serue so many yeares vnder such a Captaine,

taine, whose care extended even to the meanest in his Camp, with as full a regard as of himselfe. Pyrrus the King being at a certain Banquet among the *Tarentines*, and hearing some dishonorable tearme vttered against him, by some demaunded, whereupon it was spoken, it was answered, but that wine was wanting, it had never else been vttered, and being vttered, was harmlesly ment, and simply spoken, the conceitednesse, simplicity and mildnes of the answere alayed the anger of the King, and turned it into a laughter, then he commanded the *Tarentines*, being sober to give thankes, and beeing drunke to wish well.

CHAP. 3.
Of Princes.

Plutarch to Tyrianus of the Institution of Princes saith, that *Plato* affirmes that when Gouernours oppresse their subiects, it is as if the head should oppresse the members of the body, wherof it partakes in equall damage it selfe: But when subiects oppresse their Superiors, it is even as if the pupill should assault his tutor, or should kil him with his own sword, in whose defence it was drawne. *Helimandus* in the Institution of Princes saith, that Princes should be like a Phisition, which shold never vse sharpe remedies, but when the health desired,

can receiue no benifite with
the application of things of
easier nature, wherupon Lu-
cius saith, that a Prince shold
be old in maners, learning &
wisedome, though yong in
yeares, and shold in many
things imitate the practise,
the learned Phisitions which
sometimes cure our diseases,
by the contrarietie of their
accidents, as sometimes sur-
feits by abstinence, absti-
nence with refection, which
somtimes asswage our greefe
with *Cauleres*, sometimes
with *Fementes*, wheruppon
these verses are inserted.

(lox.
Sit Piger ad Ponam Princeps ad Previa ut-
Et Dolens quiescere Cogitur esse ferox.

Aristotle in his third booke
of pollitickes, saith, he that
would be governed by his
owne vnderstanding, it
seemes that he would con-
trole both God & his lawes,
he commandeth a man to
beare rule, oftentimes com-
mandeth a beast: for when
rage and concupiscency
beare rule, good men are
many times slaine therwith:
for which cause it is said the
vnderstanding is a law, set-
ting the appetite aside. *Vi-*
getius de re Military, in his
first book, first chapter, saith,
it is fittest & most necessary
that the Prince of all other
should be learned: for the
very streames shall be seene
to shine vpon his subiects;
and all men shall haue per-
fect & good example therez-
by:

by : and therefore Princes
should wholly addic~~t~~ them-
selues to the study of wise-
dom.

C H A P . 4 .

*Of the Bishops, of the
Gentiles.*

VAlerius, in his third
booke and fift chapter,
reporteth the Bishop of
Oratius Pulnillus, a Bishop
that had built and consecra-
ted a goodly and famous
house, to the honour of *Ius-*
piter, & in the pronunciation
of their soleinne ceremonies,
holding his hand vpon a
post, he heard that his sonne
was dead : yet notwithstanding-
ing, neuer remoued his
hand from the post, nor
changed his countenance,
nor remoued from his exer-
cise,

cise, least hee should shew himselfe more zealous in the nature of a father, then in his calling and duty to his prince. In like manner, *Zenophon*, being to execute the solemne Sacrifice, and having finished it, newes was brought him that his eldest sonne was slaine in the wars, when he forthwith at the report thereof, takes off his crowne, then further demanding how he dyed, it was answered that he died fighting valiantly : then tooke he the crowne againe and put it on his head at the hearing therof, protesting that he tooke more content then of the honorable minde and valour, and report therof of his son, then in the bitterness of his death he found greate. *Hieronimus*

ronimus contra Iouian. lib. 2.

Hemon, a Stoicke, doth there set downe the liues and orders of the auncient Priests of Ægypt, that they alwaies remained in the Temple, all worldly cares and busynesses set aside, in contemplating of the nature of things, and motions of the Orbis and Planets. They neuer married, or euer saw their children or kindred, from that time that they entred into that diuine order. They abstained from all flesh and wine, especial- ly to auoid appetite and lust, which ariseth chiefly out of these things, they seldome eate bread, but the oyle of the Olive they knew; yet frequented it sparingly. What should I speake of fowles, when they shunned the

The Philosophers

Chap. 4.

the egge and the milke, their
neerenesse to the flesh, of
which the one was as they
said, but a ielly on the flesh,
and the other bloud onely
changed in the colour : a
foot-stoole serued them for a
pillow for their heades, fast-
ing and hungering three
dayes together, they conti-
nually vsed. Aristotle. 7. in
his pollitickes , writeth, that
these Priests had a care that
those things which were a-
bout their goods, as the
buildings, and such like,
were beautified and kept
cleane,& that nothing neere
them should decay. Some
were called princely Priests,
some kingly, some prouosts,
and some masters. Behold
if the Bishops and Priests of
the Gentiles, were so austere
in

in their religion, of so great
abstineney and sanctity in
their kind, what should bee
the deuotion and seruency
of Christians.

CHAP. 5.
Of the true Nobleman.

T^{VLLY} in his booke *de Senectute* reporteth of one *Seresfius*, a noble man of Athens, that reprehended the anarice and priuate respects of many great men in that kingdome, still vrging vnto them, that no man was born for himselfe so much as for the profit & good of his countrey and others; and therefore the rule and sentence, and euen nature it selfe, is peruertered in those which so much derogated from thence. *Cæcilius*

cilius Boldus de Nugis Philosophorum, reporteth of one *Epimundus*, who being raised by his desert and valour, into places of honour and dignity, was vbraided of some, for his ignobility and basenesse of birth, who answered, I reioyce saith he, that I haue risen of my selfe, but you may grieue that haue fallen by your selues, and so both of vs haue beeene authors of our owne honour and dishonour. See, quoth he, how vnjust you are, that being vicious of your selues; yet would attract the vertues of others in your behalves, and yet will not yeeld mee the desert of my owne. You enuy my honour, my labour, my innocency and my dangers, because

cause I haue gotten it by them. I deriue not my petti-gree from farre, neither was my honour heritary by succession. The ensignes and badges thereof, are my Quiuer, my pike, my helmet & banner, borne and worne with the charracters and skarres vpon my flesh. *Albertus* vpon the first booke of *Ethickr*, reporteth that *Dioclesian* the Emperour, that so well gouerned the Common wealth, at first a shepheard, and elected euен from the flocke: and therefore he is the truly generous man, as saith *Seneca*, that naturally is borne vertuous euен from the beginning.

C H A P. 6.
Of Souldiers.

Valerius in his third booke & second chapter relateth of a famous Souldier of *Augustus Cæsar's*, and one that had fought many battailes against *Anthony*, at last being betraied by a wile was taken by his enemies, and sent to *Anthony* in *Alexandria*, and being brought before the king his enemy, hee asked whose souldier he was now, to whom this noble captaine answered, none but *Cæsar*, and being asked what he would doe to saue his life, answered that hee would draw his sword, and being asked if he would forsake *Cæsar*, answered hee would

would die thereon rather
then forsake his maister. The
King noting his valour, con-
stancy and true resolution,
sent him backe againe rans-
somlesse and free to his mai-
ster, wishing that all his
souldiers, had the like resolu-
tion. So hee sau'd his life in
seeking to loose it: whereas
he might haue lost it in see-
king to saue it.

CHAP. 7.
Of Esquires.

Vigerius saith, that hee
would haue none to the
warres, but those that were
resolute and valerous, and
carelesse of death, and such
as would take a pleasure and
a glory therein: and I think
none

Chap. 7. *The Philosophers*

none more fit then the Ruy-
stike and swaines (saith hee)
brought vp in labour and
toile, which to digge breath
out of the earth, and bread
out of stones, hath endured
the violence and persecution
of the aire, in the sundrieſt
kindes of extremities, hee
which knowes not what life
is, that never tasted of deli-
cacy in dyet, the ease of rest,
the pleasure of pleasure.
That knowes not what it is
to stretch his limmes vpon
beds of downe, to fare deli-
ciously, to cloath sumptu-
ously : and in a word, which
knowes no more of true life
indeed, then the beast in the
field, hee who stretches out
the howers in the stretching
out his sinewes, and is con-
tent to endure all labours, he
which

which beares off the heate, and beares out the cold, such are fit to be trained vp to the warres, saith *Vigetius*, we see the Romanes that conquered the whole earth, to haue done it no other way but by the discipline of their camps, and exercise of their armes, and resolutenesse of their men: for the vse, practise and resolution thereof, causeth a boldnes, and carelessness: and therfore we see that an expert and selected band of men, though smal in number, haue euer put a multitude vndisciplined and instructed to the slaughter.

Frontinus in his fourth book and second chapter, writeth how *Alexander*, King of *Macedon*, when he was sent out by his father, with a smal

G army

army of expert Esquires & Gentlemen ouer-runne many kingdomes, and slew infinite numbers of his enemies.

CHAP. 8.
Of Philosophers and Orators.

A Rchiterentinus, in his sixt booke reporteth of Aristippus a famous Philosopher, when being shipwracked on the sea, with the rest of his fellowes, where he had lost all that hee had on the waters, was cast a shore on the Island of Rhodes, and there finding some geometricall figures carved on a tree cryed out to his fellows for joy, let vs hope well: for I haue found the foote-steps

of men, and afterwards hee
got to the towne of Rhodes,
and there disputing in the
Vniuersities, with the Philos-
sophers, hee was enriched
with many guifts, with the
which he did not onely help
himselfe, but also the rest of
his fellowes, both with
clothing and other necessa-
ries of life: And when they
were to depart into their
countries, they asked him
what they should report at
home, to whom he answes-
red, that possessions, riches,
and moueables, must give
place to liberall sciences: for
when those are throwne in-
to the sea, destroyed by tho
warres, or subiect to any
kinde of fortune, that re-
maines in the bosome, and
will bring to the graue.

Plotinus, a famous Philosopher, was so addicted to the contemplation thereof, that hee chose out a solitary seat for himselfe, separated from the conuersation of men, despising all worldly riches, but seeking after true riches indeede. *Aristotle*, in his secret of secrets, saith : What so famosed and memorised the kingdome of *Greece*, that their lives and acts, are so divulged euен throughout the whole world, but the diligence of the studious men, & honesty of the wise men, & liberality of rich men: and because they loued wisdom and knowledge aboue all other things, *Aulus Gellius* reporteth, that amongst many other famous deeds, and excellent qualities of *Philip*,

the

the father of *Alexander*, king of *Macedon*, that he was carefull to haue his sonnewel instructed in learning and knowledge; and therefore sent him to *Aristotle* the Philosopher, a man of infinite learning and knowledge, to be instructed and taught.

CHAP. 9. Of Physitions.

ISidorus saith, that the art of Physicke was first invented and found out by *Aspallo*, and practised among the Grecians; yet afterwards forbidden and concealed; but by *Esculapius* againe discovered and made manifest: for the which presumption and offence, he was slaine.

with a thunderbolt, and so
was the art and author de-
stroyed at once, and so from
thence lay concealed for the
space of 500. yeares, even
to the time of Anaxeris, the
king of the Persians. At
the end of which time, *Hipo-*
cratis the sonne of *Aſclepius*,
brought it to light. *Valerius*
reporteth of *Alexander*, king
of the *Macedonians*, who
when he was sick at *Tharsus*,
had a potion tempered, and
given him into his hand by
one *Phillip*, which was both
an Earle and a Physition un-
to him, when presently came
cautious letters to the
king, that he should beware
of *Phillips* potion: for that he
was corrupted by *Dartzas* to
poisō him, which whē he had
read, without any delay, he
dranke

dranke vp the potion, and then gaue Phillip the letters to read: for the which constant resolution and opinion of his friend, he received an immortall reward from the Goddes, and loue frō his subiects, where on the other side, Q. *Curtius* recites in the history of *Alexander*, returning to Babylon, and there being giuē to pleasure and ease for certaine dayes, he instituted a solemne banquet, which continued certaine daies and nights, in great mirth and solemnity, which banquet being ended, a Physition of *Thebes* making another great banquet, invited him and all his followers, when being drinke King A. lexander ing of his boutles, eu'en in the poysoned, middle of his draught and

pleasure, he groaned as if hee
had beeene slaine, when they
couertfeiting the cause of his
griefe, would take no notice
thereon. So the end of this
banquet was the death of
the king, the Author of the
treachery, and he that gaue
him the poysone, was Antis
peter, one of his captaines,
who succeeded him in his
kingdome, and so Alexander
ended his life by poysone
in the twelveth yeare of
his raigne.

CHAP. 10.

of young men.

Mrobius reporteth of
one Papirius, that whē
he was but a boy, he would
come to the court with his
father, being a Senator, and
when

when hee came home, his mother would question him what his father had done there. The boy would answer her that he must keepe councel of those things that were done in the Court: whereupon shée threatned him to beate him with rods, or otherwise force him, vnlesse he would disclose it vns to her. The boy willing to satisfie his mother, yet to keepe the councell of his fa- ther, told her that they were about a decree in the Court, that every husband should either haue two wiues, or e- very woman two husbands, and the next sitting it was to be concluded & resolued in Court: which when the mo- ther heard, she immediatly went and related it to the

rest of the wiues and Ladies
of the city, and they with a
joynt consent as a matter
nearely concerned them, all
came to the Court the next
day, and there craved that it
would please them to decree
euery woman might haue
two husbands, but not euery
husband two wiues. The
Senate wondring hereat, not
knowing whence it procee-
ded, vntill the boy ouer-
come with feare and perswas-
sion, told them what he had
passed to his mother, in her
importunacy with him. The
Senate commending the
wit & discretiō of the youth
gave him free admittāce in-
to the court but excluded al
other of like yeares, as held
not of his capability, *Mantis*
us Torquatus, as saith *Valerius*

at first was so dull and vnca-
pable of vnderstanding, that
he was adiudged and repu-
ted by his father, as one that
would be vnprofitable to the
common wealth , and there-
fore was sent into the coun-
try to bee traïned vp in a
country domesticall life, and
seuered from the Court : yet
afterwards hee became so
pregnant and valorous both
in minde and bodie, that hee
deliuered his father and the
whole country from ruine
& danger: Fortune it seemes
would dim his expectation
in the beginning , to make
his honour and performāce
in the end more bright, *Scri-
pio Africanus*, he which see-
med to bee borne with the
whole consent of the gods,
as the man for a patterne of

virtue aboue all other : yet
in his youth he was accessa-
ry to the errorre of his years,
that he followed the whole
sway and stray of yowrh, on-
ly setting luxurie aside.

C H A P . I X .

Of old men.

Pompeius Trogus, lib. 2. re-
lateth when Alexander
went to warres, he choose
not yong men, nor strong
men, but old men, and such
hee called the Fathers of
Warre , affirming in the
choice of these, hee chose
not, as he thought are soldi-
ers ; but masters of armes,
men of experiance, so like-
wise he would haue no man
leader of a Company that
was not aged 60, and being
so

so directed and furnished
with the experience of age
and time, hee alwaies hoped
for victore. *Valerius* writeth,
that youth gaue so much ho-
nour to age in those daies, &
if they were their common
fathers. *Josephus* in his *Antio-*
quities saith, no man makes
scruple of the trueth of those
things which are stamped
with the seale of Antiquity:
so God hath giuen a long
life to Astronomy and Geo-
metry , which otherwise
could not bee learned. We
reade in the *Chronicles* ab-
out the yeare of our Lord
1129. that *Johannes de Tem-*
poribus, that was an Esquire
to Charles the Great, and a-
ged at his death ; yet liued.
61. yeares after. *Papias* in
the beginning of the *Romane*

Histo-

virtue aboue all other : yet
in his youth he was accessi-
ary to the errorre of his years,
that he followed the whole
sway and stray of youth, on-
ly setting luxurie aside.

C H A P . I I .

Of old men.

Pompeius Trogus, lib. 2. re-
lateth when Alexander
went to warres, he choose
not yong men, nor strong
men, but old men, and such
hee called the Fathers of
Warre , affirming in the
choice of these , hee chose
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ers ; but masters of armes ,
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was not aged 60, and being
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nour to age in those daies, &
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fathers. *Josephus* in his *Antiq-*
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things which are stamped
with the seale of Antiquity:
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metry , which otherwise
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bout the yeare of our Lord
1129. that *Iohannes de Tem-
poribus*, that was an Esquire
to Charles the Great, and a-
ged at his death ; yet liued
61. yeares after. *Papias* in
the beginning of the *Romane*

Histo-

History, writeth that *Romulus*,
that built the Cittie of
Rome, and called it after his
owne name, chose one hun-
dred of the Senators, most
graue in yeares and experi-
ence, by whose counsell he
did all things, which Sena-
tors for their age, grauity &
care, he called Fathers.

C H A P . 12.*Of Handicrafts.*

A *Ristotle* in his Booke of
the *Secrets of Secrets*, re-
lateth of a King of the Indies
that had a sonne that he was
very carefull to haue instru-
cted and brought vp in lear-
ning and knowledge, and
to that end, sent him farre
and neare with great pompe
and magnificence, as was fit
for

for the sonne of such a Father : but the diligence of his father profited him nothing, for the childe could not bēd nor conforme himselfe to any thing but to some mechanicall art or profession. The King beeing troubled in minde , called together all the wise men of his country, and they all agreed in this opinion & consent, that the nature of the childe was agamst it. In like manner a certaine weauer begot a sonne, which by diuerse presagemens foreshewed, that he was like to be some wise Councillor and Courtier, & one like to deserue the fauor of the King, and when his Parents would haue instruced him in his owne art, or in diuerse other mechanicall trades,

Chap. 12. *The Philosophers*

*Macrobius,
catur.*

trades, he could by no means
learne any thing thereof, nei-
ther by beating or any other
kinde of inforcement: but he
addicted himselfe to learned
men, Philosophers and such
like, and to the study of Arts
and Sciences, to the motions
of the planets and the go-
uernements of Kings, and so
in the end became a councel-
lor to the King, *Augustus* re-
turning frō the warres with
victory, a poore man met
him, presenting a crow that
hee had taught to speake,
which saluted the King with
Cæsar a noble Conqueror,
another brought a Parrat, &
a third a Pye, and all saluted
him in like maner, and hee
commanded them all to be
bought, and their teachers
well rewarded, which seeing

a poore cobler would needs take vpon him to teach another crowe the like, which with the expence of much victuals and labour came to no perfection, which the poore man noting, would in his despaire and passion oftentimes say, All our cost and labour is lost, which words with the often hearing and recitall thereof, the Crowe learned to speake: afterwards bringing her to the Emperour, he answered, friend, I haue at home salutors enoughe of that kind already, the Crow being mindfull of her old garbe, presently replies, All our labour is lost: whereat *Cæsar* laughing, commanded her to bee bought. Likewise it is read in the Chronicles of the sonne of a cer-

The Philosophers

Chap. 13.

certaine Carpenter, which beeing vnlearned, carued these words vpon a speare of his fathers, *Dominabor a mari usque ad mare*, I shall rule frō sea to sea; the which words a Priest hapened to read, and hearing that the boy was vnlearned, gaue him councell to followe the schooles, which he did, and afterwards became to bee Pope Gregory.

CHAP. 13.

Of friends and friendship.

Valerius in his 4. Booke and 4. Chapter, relateth of Hammon and Sincias 2. friends, that had so combined & knit together them selves in amity, friendship & loue, that when Dionysius the

ty.

tyrant would execute the one of them for some fact or malice conceiued against him; yet hauing got so much respie from death of the Tyrant, that he might go home to his house to dispose & set in order all things before his death, the other was contēt to bee his pledge for his returne, the day assign'd came, yet returned not the party, whē euery man condemned the folly & simplicitey of his pledge; yet notwithstanding doubted hee nothing of the constancy of his friend: but now the very howre & minute appointed being come, returns the other to the great wonder & amasement of all men, preparing himselfe for death. The Tyrant admiring and wondring at the

Tully de amicitia.

the resolution and constancy of them both, remitted his death and punishment, and withall desired that hee might be admitted as a thirde, into the bond of their friend-ship; when *Pretotius* resisted the desire of his frend, saying: What neede haue I of thy friend-ship? Hee answered, Nay, rather, what need haue I of thine, if thou wouldest haue mee doe those things which are vnhonest for thee? *Tarquinus* for rauishment of *Lucrece*, being driuen out of his countrey, first called to minde the remembrance of his friends and foes, saying, He was most sorry, that hee should not be able to requite the one, nor repay the other. *Senica de Clementia + Arthes.* the Philosopher, had a frend that was both poore & sicke,

sick, yet one that for shamefastnesse concealed both, which the Philosopher noting, knew that was not the way to bee relieved: therefore tooke he a bagge of monie, and put it vnder the pillow, the other not knowing thereof, that vnprofitable shamefastnesse set a side, it should rather bee thought that he had found that he desyred, then that he had receiued that he required.

CHAP. 14.**Of Kindsfolke.**

Valerius in his 1. Booke and 1. Chapter, setteth downe an ancient custome, that was amongst the Heathen, once a yeare to make a feast, to which were invited none

(nor any suffered to come) but the kindred or alliance of one generation or stocke: where among themselves was decided all controuersies and complaints whatsoever, to the perpetuall preseruation of amitie and friendship amonst them.

When *Decius* the Emperor would haue resigned to his sonne *Decius* the imperial Diadem, he refused, saying; I feare that when I am made Emperour, I shall forget to be a sonne: therefore let my father governe my Empire, let it bee my part to submit my selfe to his government.

A certaine woman beeing condemned to death, was by the Praetor cast into prison to a murtherer, to be slaughtered by him there; which some-

something relenting & pausing there vpon, being mooued with some pittie, did not instantly accomplish it, but deferred the time, suffering none to come to her but her daughter (whom hee euer searched that shee brought nothing to her) thinking thereby he might famish her to death. In the ende, many dayes were past, and he wondering that shee did not die, found that with the milke of her daughters brestes, which she succed at her (repairing to her) she liued, and was reliued : which newnesse of the fact, and the naturall vnaturall preseruation of her, being brought before the Councell, and admired at, they pardoned her life: what doth not necessarie devise ?
what

what more vnaccustomed,
then the mother to be fed with
the brest of the daughter? One would thinke this to bee
against the law of nature, but
that indeed it is nature it selfe
that binds vs to the loue of
our parents.

CHAP. 15.

Of wicked women.

Croesus.
lib. I.

A Fter the death of *Ninus*
king of Assiria, *Semiramis* his wife succeeded in the
Kingdome, suppreſſing 42.
yeares the citie, with Haugh-
ter and luxurie; this woman
burning in lust, and thirſting
after blood, amongſt many
inceſtious acts & slaughters,
when ſhee had tyred others
and wearied her ſelfe, ſhee
committedinceſt with her
owne

owne sonne, and afterward sought to couer her priuate shame, with a generall wickednesse and refuge; commanding that betweene parents and children, no reuerence nor ceremonie was to be vsed: that marriage should bee vnnecessarie, and euery one should take whom hee best liked freely to vse. The wife of Sylla was openly vngchaſt. Pompey, the great conqueror of the world, had a woman infected with this sinne. Cato the Censor had a wife but of meane birth; yet incontinent & proud, which no man would haue thought could haue happened to *Cato.*

Hieran.
contra.
Iomian.

Iustinus.

Grippus the sonne of Demetrius, hauing with great danger and perill deliuered

H and

and defended his countrey
and kingdome, and escaping
dangers abroad, was sought
to bee intrapped by his mo-
ther at home; which for her
vnnaturall ambition and de-
sire to raigne, had made away
her other sonne, setting aside
all motherly pietie; and to
that end had brought a cup
of poison to present him, in
recompence of all his perill
and danger: *Grippus* suspe-
cting the impietie of his mo-
ther, commanded her to
drinke, the which shee refu-
sed not, but dranke thereof,
and was poisoned.

CHAP. 16.
Of married women, or
Wives.

Vlia the wife of Pompey the great, and daughter of Cesar, when she saw her husband come out of the field with his garments all sprinkled with blood, she fell into such an agony and feare, lest any danger had befallen him, that she presently fell from her selfe, and into labour, and was vntimely deliuered of her conception, with great greefe & sorrow, and the losse of the world. When *Hamellius* was obbraided of some woman, that hee kissed, for his stinking breath, hee asked his wife why she told him not of it.

H 2 who

who answered I should so haue done; but that I thought all mens mouthes & breath had beeene of that smell: therfore it was very like that her mouth neuer came so neere other mans as to discerne. *Emitia* the wife of *Africanus* was of so great charitie and patience, that whē she knew her husband had offended with her maid; yet she contained her selfe beyond measure to him, both in fidelity and loue, not answering his expectation with the furie & frowardnes of a woman: but iealous to wrong so great a husband as *Africanus*, either in word or action, and further, to shew her selfe not hatefull where her husband had loued, after his death she gaue her in mariage, shew-

ing

ing her loue beyond his death, when *Sulpitia* was withheld by her mother *Maria*, lest she should followe her husband. *Lentulus* beeing banished into Italie, notwithstanding she could not be retained, but that she got out in her vsuall attire with two of her maids, and two seruants, and came vnto him secretly, refusing not to banish her selfe to enjoy his presence and person.

CHAP. 17.
Of good Widowes.

MAcrobius saith, that *Vix*. Satur. 20. *dua*, a widow, comes of *Divisa*, or as one would more properly say, *à viro Valerius* *Tibi*. cap. 1. *Divisa*; diuided, or deuided from a man, amongst the an-

ciēt women of old, that were
contented with one husband,
& one matrimony, they were
honored with the crowne of
chastity; but the experience
of many marriage^s, hath
much increased the suspition
of intemperance and incon-
stancy. The daughter of
Marcus Cato, when she had
bewailed the death of her
husband a moneth together,
shee was asked of other of
her friends, which day
should haue her last teare,
she answered, the last day of
her life: And when others
of her kinds-folkes perswad-
ed her to marry another
husband, being that she was
young of yeares and beau-
tifull. No quoth she, I will
neuer do it: for if I should
meete with a good husband,

as

as I had before, I shall feare
to loose him : and if I shoule
meete with a bad one, what
neede haue I of a bad one af-
ter a good one. In like ma-
ner of *Porcia*, when one per-
suaded her after the death
of her husband to marry a-
gaine. She answered, a hap-
py and chaste matron never
marries but once. In like
manner *Valeria* having lost
her husband, would marrie
no other, and being asked
the reason, she answered that
her husband lised alwaies to
her. In like manner of *Ay-
themosia*, the wife of *Mansoll*,
King of *Carnith*, that among
many other of her committi-
cations, this is a principall,
that after her husband was
dead, shee still remembred
him, as if he were aliue, and

built for his honour and remembrance a Sepulcher of wondrous beauty and cost, the like whereof was not to be found.

CHAP. 18.

Of Virgins.

Hieron, contra Iouin. What honor the people of Rome, euer attributed to their Virgins, appeared, because their Consuls and Emperours, and those that triumphed in their Chariots of honour, after their victories, and euery degree and dignity yeelded way & reverence to them. In like manner, Nicanor hauing gotten the victory of Thebs, was so ouercome with the loue of a captiued virgin, whose voluntary

Iuntary imbraces in mariage, he so desired, which of few would haue beene refused; yet in her it found no admission, which forced him to complaine that there was more captiuity in the eyes of such a virgin, then in the strength of a Kingdome, when her louer a king wept and lamented ouer her selte-slaughtered body.

Turcia, a vestall virgin, being defamed with the losse of her chastity; in the acknowledgement of her innocency she tooke aridde, beseeching the Gods desse, that if shee touched her Sacrifices with a chaste hand, command that it may bee possible for me to fetch water out of *Tyber* with this sive, and carry it into thy

H⁵ house

house, the which was done, and she cleared of her suspicion.

Claudia, a vastall virgin, had in the suspicion likewise of a dishonour, and hauing fastened an Image in the house of *Mars*, neere vnto *Tyber*, to proue her chastity, it is reported with her girdle that she drew a ship, that many millions of men could not remoue from the place. And so these are the kindes of men, to the which all things may bee brought, wherewith we may be associated at our tables.

The end of the second
Booke.

THE



THE THIRD Booke, and third course serued vp to the Table at the Philoso- phers Banquet.



Having now spo-
ken of the man-
ners and condi-
tions of those that
we may accom-
pany at our Tables. Now
thirdly it remaines that wee
propose briefly certaine Ta-
ble questions, with their re-
solutions, for the exercise of
our wits, which many times
imploying the minde in the
search hereof, keepes in
those things which other-
wise

wise the heate of our blouds,
and aptnesse of our natures,
are ready to let out against
our selues : & therefore such
passions are to bee bridled
with a premeditated instruc-
tion, least they afterwards
redound to our detriment &
losse. To that end I haue
thought it necessary to set
downe certaine easie questi-
ons, yet pertinēt to the time
and place, supposing that
nothing can bee more plea-
sant or profitable, neither to
our selues nor others, then
the delight and recreation
that ariseth from thence.

Q V E S T I O N . I .
Whether ayre be more necessa-
ry to life, then meat.

T Herefore it is first de-
maunded whether ayre
or meate be most necessar-
y to life, and it seemes that
meate is; because that is
thought most necessary to
the body, that restores what
it hath lost, or that makes a
member, or a part of a mem-
ber; but meate is of this na-
ture, according to *Anicem;* &
therfore most necessary. But
Constantine is of the contra-
ry opinion, that saith that
ayre is more necessary to the
body, prouing it thus. Life
consists in naturall heate, be-
cause naturall heate is the be-
ginning of life: therefore
that

that which tempers naturall
heat, & preserues it in tem-
per, is the most necessary,
but ayre drawne in by the
breath is of this kind : And
therfore if one come out but
from prison, the first thing
he feeleth, is a good ayre, and
afterwards meate & drinke.
To reason vpon the contra-
ry, it is said, that life consists
in both, in one by the re-
stauration of a member lost,
and conseruation of the me-
bers, and so farre this is very
necessary, but the nutriment
of the naturall heate, that is,
the originall of life, immedi-
ately is caused from the qua-
lities of the aire, & therfore
the ayre, because it immedi-
ately respecteth life, is the
more necessary to the con-
seruation of life.

QUESTION 2.

Whether be more necessary to
life, meate or drinke.

Secondly is demanded whether to life bee more necessary, meate or drinke, and it is answered that meat, because that is the more necessary that restores a member, then that which but conuayes the meat, and disperses it in the body, but meate is ordained to restore the members. But drinke for the delation of the meate through the members, *ergo*, &c. But that Drinke is both more, and more earnestly desired then meate, the reason is, because drinke cooles the burning of the naturall heate: and therefore is more necess-

Quest. 3. *The Philosophers*

necessary to life then meate as is the aire. Drinke hath these two properties, the one that it disperses the meate to the members : and therein meate is more necessary then drinke. But secondly, drinke mittigates and tempers the naturall heat, and keepes it in temper, which otherwise would dry and cause death : and therefore is more necessary then meate. And therefore any creature liues longer without meate then without drinke.

Q U E S T. 3.

Whether euill meate, or euill aire hurt the body the more.

Thirdly, it is demaunded whether euill aire, or euill meate hurt the body the more,

more , it is answered simply, that euill aire : Because euill aire more hurts the hart, that is the fountaine of heate and life, and then are we to distinguishe that one thing hurteth more generally then another. First, because it immediatly toucheth a noble member, but the other not so. Secondly, because it changeth more often and cannot bee shunned. Thirdly, because it more suddenly effecteth. And these three manner of wayes euill aire hurteth more then euill meate. It toucheth a noble member, and is more often drawne in, and effecteth more suddenly . But lastly, euill meate hurts some thing the more, because it makes a more stronger impression : And because it remaines

maines longer in the body,
and cleaves faster to the mem-
bers, and by this meanes evill
meates hurt more then euill
aire, having most time and
meantes thereunto.

QUEST. 4.

Whether sleepe or meate bee
more necessary to the body,
And whether out of ill meate
may be engendred good bloud.

TO the first we aunswere,
that body is more de-
cayed by the losse of meate
then sleepe, and that meate is
more necessary then sleepe.
The reason is, because sleepe
restoreth not that which is
lost: neither remoueth the a-
ction of naturall heate from
the moyst substance, the wa-
sting whereof causeth death,

as meat doth : and therfore is the more necessary. Next is demanded, whether out of ill meate may bee ingendred good bloud, which is answered according to *Haly*, that out of ill meate may bee ingendred good bloud: The reason whereof is , because good meate may be ill digested, and so an ill bloud proceed thereupon. And contrarily, ill meate may be well digested, and so from thence raise a good bloud : from the which we must obserue that in meate there is a double nature , & vpon the strength of the digestion furthered by the edge of the Appetit, doth the successe of the digestion consist.

Q V E S T. 5.

Whether we may walke or sleep
presently after meate.

Next is demanded whether after meat, we may presently walke. To the which is answered, that there is a double kind of motion: the one is more then motion, and may be called labor, and not here prescribed for wholesome nor vsable: The other kind of motion is an easie passing and stirring of the body, and hereby the meats are pressed down to the botome of the stomocke, causing a digestion more easie & absolute, and this manner of walking is commended: next is demanded, whether after meate, immediat sleepe may be

be tollerated; to which is answered, that the stomacke being full desireth a more open action and vent, which sleepe insuing hereupon sealeth vp, which thereby causeth an inordinate heate in the stomacke, whereby the meates become hardened and baked, as breade that is burned in an Ouen, beeing ouer hotte without vent, whereupon doeth insue Rheumes and other diseases in the head; and therefore sleepe is to bee prolonged after meate, that the meate may the better bee digested.

Q V E S T.

QUESTION. 6.

Why in omitting our howre accustomed, we loose our appete, &c.

Whether after meate, the body be more cold or hot, &c.

Whether fasting more hurts the Chollerick or Phlegmatick,

IT first is demanded how the appetite becomes lost in omitting the vsuall howre of our accustome? it is answered, because the stomack being hungry for want of meate to worke vpon, it attracts ill humors from euery part of the body, and of them doth it feede, and is fantastically satisfied; and therefore desireth not more: wherefore we are taught in this case to drinke a draught of

of warme water, and so to re-
nue the appetite again. Next
is demanded, whether the
body is found to bee hotter
before or after meate? to
which is answered, that is ve-
ry apparent to the body to
be more hot after meat then
before, both in quantity and
quality, as saith *Gallen*. Next
is demanded, whether fa-
sting more hurte the chol-
ericke or the phlegmaticke
man? to the which is answ-
ered, the chollericke: because *Lib. de su-*
the heate is more strong in ^{*m. Medi-*}
the chollericke stomacke, ^{*cina.*}
then in the phlegmaticke, &
therefore wastes more, and
desires the more: besides,
phlegme may be converted
into blood, but choller not,
and so the ph'egmatick man
bath within him matter for
blood,

blood, by the which the appetite may the better be satisfied: but the chollerickē man hath not that matter in him; and therefore hunger is the hardlier borne and indued of the chollerickē, than of the phlegmaticke.

Ques. 7.

*Why some desire much that are satisfied with a little, &c.
Whether choller doth nourish the body or not.*

TO the first propositiō is answered, that some that desire much, are satisfied with a little, the reason and answer thereto, is the great heate of the stomacke, and straitnesse of the pores, because the hot stomacke desireth much: but the strait pores

pores receive but little, and contrary, some other that desire little, yet are not satisfied, but with much, comes by reason of a cold and large stomacke, because the coldnes therof desireth little: but the largenesse thereof containeth much. Next is demanded, whether choller nourisheth the body or not? It is answered, that although *Gallen* and *Isacke* say that it doth not, because onely blood nourisheth: yet *Axi-
cen* is of opinion, that choller likewise nourisheth, yet of both their opinions, thus I resolute. That there is a choller which lies at the bottome of the gall, and this nourisheth not, and there is another necessary choller which runneth amongst the blood,

Quicke, 8. *The Philosophers*

and this nourisheth the cholericke members, as the blood doth the sanguine.

Ques. 8.

Whether the strong or the weak stomacke indures the longest fast.

Whether those of small diets, longer can endure hunger, then those of more ample.

Why those that eat most greedily are soonest satisfied.

Next is demanded, whether a strong stomacke, or a weake, can endure the longest fast? It is answered, that the strong stomacke, although it more desireth meat, yet it can indure more hunger then the weake, and contrarily, the weake lesse desires, and yet lesse can forbear it. Next is demanded,

wheſ

whether those that haue accustomed themselves to eate much , can longer forbear eating then those of more sparing diets? It is answered, that hee which hath accustomed himselfe to eate much, because by the abundance of former repletion , the lesse heat remaineth to him: and therefore can hee indure fasting the longer, and so of the contrary . Next is demanded, why those that eate most greedily , are soonest satisfied? which is answered, that in their greedines , they draw in much aire by their much and often breathing , which filleth the veines , and taketh away the stomacke,

I z Q V E S.

Ques. 9.
Why we can hold hotter meats
in our mouthes, then in our
hands.

Why the hungry drinke, their
hunger is allayed, but if the
thirstie eate, their thirst is
not quenched.

First it is demanded, why
wee can indure hotter
meate in our mouthes, then
we can hold in our hands ?
to the which is answered,
that the inward heat which
is in the bodie, is the most
perpetuall and vehement: &
therefore whatsoeuer is hot
and applyed thereunto, is
weakened by the greater heat
within, and therefore seemes
the lesse being brought into
the greater: but the hand can
hold

hold no hot thing, beeing helped with no propper heat. Next is demanded, why if the hungry drinke, their hunger is abated: but if the thirsty eate, their thirst is not quenched, to the which is answered, that the drinke being taken, immediately runs into all the parts of the body, and filleth the veines; but meate beeing more grosser, hath not that sodaine dispersion: and therefore hath not that certaine effect, but it sups vp all humor and moisture that it finds in the way, and therefore the more augmenteth thirst.

The Philosophers

QUESTION. IO.

Whether those that fast long indure more hunger or thirst.
Why there is a more delight when the thirst is suppressed by drink, than when hunger is taken away by meate.

OF the first it is resolued thus, because naturall heate continually worketh vpon the humors of the body for nourishment, and so consumeth it vp, and this is experienced vpon children, which in their yong yeares through their vehement heat doe eat more and more often then the more aged, and contrarily in old men, we see that they more easily indure fasting through the defect of their naturall heate then children: and likewise wee
see

see in men of middle age, if their naturall heat be stirred vp with any exercise, they more strongly desire meate then otherwise they should: therefore if the heate bee alwaies in operation, desire, & working drinke is the proper temperer thereof, and as when wee fast, meates are sought of the body, cheefely as the sustenance thereof, so doth the heate require hers; likewise which beeing received, the whole body is recreated & exhilarated therewith, and made more patiently to expect the solidity of meates that insue. Next is demanded, why the body is more delighted when the thirst is quenched by drinke then whē hunger suppressed by meate? whereto wee an-

I 4 fwere,

swere, because drinke is the more peircing, and at once spreadeth it selfe into the body and stomacke, making in all the parts a ioynt and sensible delight, but the meat is slowly dispersed, and therfore the delectation thereof is much deminished.

Ques. II.

Whether those that haue hott
stomacks are satisfied with a
little drinke.

Whether water doe more allay
the thirst then wine.

HEre is demanded, whether those that thirst, & haue drie stomachs are suffisced with a little drinke? to the which is answered, according to *Gallen*, that those that haue dry stomachs doe the

the soonest thirst, and they are satisfied with the least drinke, the reason whereof may be thus giuen; that when all the members doe equally partake, the stomacke is made then of the least capacity, because euery member beareth his owne burthen: but when the stomacke it selfe is onely dry, although it thirst exceedingly, yet is it satisfied with little drinke, because it is contained only in it selfe, whereas for the most part, the lesse sensible thirst dispersed in the body, though of lesse motion, yet of more acceptance and receiuing, and remaineth longer satisfied, whereas the mouth of the stomacke is quickly dry, & quickly coold.

*Gal. de
Simplici
Medina*

Next is demanded whether water quencheth the thirst more then wine: to the which wee answere, as it may be gathered out of the sayings of *Gallen*, thirst is ingendered two manner of wayes; one by fasting, the other out of the heat & drinessse of the heart, and that which is caused by the emptinesse of the members, is most extinguished by wine, which is both meat & drink: and for such a thirst is not extinguished but by drinke onely, which can restore to that which is lost; and of this nature is wine: and therfore wine most quencheth that thirst.

But that thirst which is caused out of the heate and drinessse of the heart, is double:

ble: the one arising neererely
out of heat, and that is allai-
ed by something cold, as vi-
neger, or such like, the other
caused out of drinefle, and
this is quenched by things
that are moyst: some haue
their beginning from the sto-
macke, some from the lungs,
some from other parts more
remote, that whch ariseth
from the longes, is supprest
by the attraction of a cold
zyre, but that which ariseth
from the stomach and other
parts neere adioyning, is
quenched by cold water, but
that which proceedes from
members more remote, is ex-
tinguished by water hauing
somthing that is subtile mix-
ed therewithall, to make it
more percing, of which na-
ture is vineger: for water of

it selfe is slow in action: and therefore hath need of some commixtion that is subtile in his owne kinde, and therefor let vineger bee added thereunto.

QVEST. I2.
*Of things hurtfull after
meate.*

AMONGST those things that are hurtfull after meate, it is first demaunded from whence ariseth the belching of the stomacke: and to this is answered, according to *Gallen* (as aforesaid) that the bitterness and belching thereof, is caused by the shutting vp of the heat, and straighting the passages that shoulde bring in the ayre: for heat is the very originall of bitterness in the stomacke,

but

but yet not euery heate, but
that which begins to digest,
and then is hindred: and this
defect is chiefly induced by
hindring and excluding of
the cold. Secondly, it is de-
manded, why presently after
the meat receiuued, this bitter-
nes is not felt in the stomach?
It is answered, that meats in
the beginning remaine in
their owne nature, as if
they were without vs, and
therefore as yet cannot this
bitternes be engendered; but
when as the naturall heate
beginneth to digest them,
and therevpon followeth an
indigestion, and then the bit-
ternesse followeth this, and
therefore is not perceiued
presently. Thirdly, it is de-
manded why this bitterness,
more hapneth to those that
sleepe,

sleep, then to those that wake? It is answered, that by sleepe the meates are hindered, that they cannot descend presently into the botome of the stomacke, where the digestion is made, but remaine in the mouth of the stomacke, and there swimming on the toppe doe cause windinesse: but being wake a man walketh, and so the meats are depressed, and sent downe to the botome of the stomacke, where the digestion is of most force, which withstands the cause of bitterness and belching,

Next is demanded, why wine, being hot in nature, should not produce diseases of like effects, but cold, it is answered, that wine brings not the disease, vnlesse in ouer-

22201
et al.
Non satis
ad legib.

uercharging the braine and
nerues, but repletions fol-
low indigestions, and indi-
gestion causeth cold diseases:
and therefore wine produc-
teth no other but cold disea-
ses. Next is demanded whe-
ther sicke persons may eate
much, as they were accusto-
med, when they were well.
It is answered thereto, that
custome is a second nature: ^t
and he which hath accusto-
med to eate much in health,
must haue some relation
thereunto in his sicknesse:
and therefore must eate oft-
ner then hee which in his
health was but spare in diet,
as saith *Rasis*. Noxt is de-
maunded whether weake
persons, hauing recovered
health, flesh or bread bee
more hurtfull vnto them, we
answer

Questions To the Philosophers

Hogges
flesh is
the most
digested.

answer that bread is lesse cōuenient then meat, because amongst all other meats, hogs flesh nourisheth the most, & therfore that flesh is most cōuenient to them, being the most easie of digestion. Next it is demanded whether flesh or bread be most cōuenient to those that are troubled with agues. It is answered, that two things are to be respeted herein. First, flesh is of an easie digestion, and therefore is thought more conuenient. Secondly, it is easie of conuertion, and therefore is bread more conuenient then flesh, because flesh by the fatnesse, doth more easily inflame. Next is demanded, whether flesh or wine are to be preferred. First to those that haue newly recovered their

their healthes. To the which
is answered, that flesh: and
therefore the vulgare are
much deceipted, that thinke
wine, because amongst all
other thinges it is the most
easily turned into bloud, into
the spirits and naturall heat:
therefore is to be taken after
flesh. Next is demaunded,
whether he that is recovered
from sicknes, must for some
certaine daies, obserue the
order and dyet that he vsed
in his fickness or not. To the
which is answered, that hee
must, for three reasons: first
for the weaknesse of nature:
secondly, for the breach of
custome: thirdly, for the
imbecillity and state of the
body after the disease: and
this may be one & the chie-
fest reasons, because from

custome we are not to make
a suddaine departure, but by
little and little: and there-
fore the regiment or go-
uernment which was vsed in
sicknesse, is to be obserued
for a time, and not presently
to be forsaken and left off.

Questions of Bread.

Aristotles Problems. **N**ext is demanded wher-
fore wheat bread doth
nourish more the body then
the barley bread. It is an-
swered, because of the visco-
sity and moisture which is
most requisite therein, for
the better conglutination
and fastning thereof to the
body, which the other wan-
teth; and therefore is not held
so conuenient. Next is de-
manded the reason where-
fore

fore stale bread is whiter then
that which is new, to the
which we answere, the cause
of the blacknes is the water,
which in bread that is old, is
dryed vp: and therefore the
reason thereof is the dry-
ing vp of the water, which
makes the whitenesse in
bread that is new, is more
fully retained, & therefore
is the more blacke, & lesse
white.

Next is demanded, why
bread vnsalted, is more hea-
vy then that which is salted,
to the which is answered,
that salt drieth vp the moy-
sture therein: for the which
reason it becommeth more
light and white.

Next is demannded, why
bread of wheat becommeth
not hard, being old, as other
bread.

bread doth, to the which is answered, that the wheate hath in it a certaine sweete and humid moisture, which as it were the life thereof, & that suffereth it not to bee hardened.

Questions of Wine.

Next is demanded, why children being hot in nature, are not louers of wine but old men, to the which is answered, that old men are hot and dry, but children are hot and moist.

Next is demanded, what humour is most engendred of wine, whether Phlegme or bloud, to the which is answered, that because wine breedes cold diseases, as before wee haue proued: therefore doth it more ingender

gender Phlegmaticall humours then others: and the reason is, because whē much wine istaken , it is not fully digested, and whatsoeuer remaines indigested in the body, is converted into Phlegm; and therfore of wine is more engendred then of any other thing, but wine being moderately taken, is more conuerted into bloud then phlegme.

Next is demanded, why strōg wine cōforteth the stomacke, & hurteth the braine: but weake wine effecteth the contrary, it is answered. The stomacke doth digest, and digestion commeth of heate: therefore it seemeth to helpe the stomacke in digestion, because it addeth to the heate, which the weaker doth not, but wine the stronger

stronger it is, from it doth the more vapours arise into the head, and so much the more hurteth the braine. Next is demanded whether wine or meate, are the greatest comforters of naturall heate, to the which is answered, according to *Isacke*, that wine doth, and the reason is, because it is more easily and swiftly converted into natural heat, and doth more strengthen it then meate: but the meate being converted, is of longer durance, and greater restauration. Lastly, is demanded, whether if wine be to bee giuen to one that is weake; whether new or old wine be most expedient: to the which we answer, against the opinion of the vulgar, that the new is better then the old.

the old, and the reason is; because wine, by how much more is it new, by so much lesse it inflameth: and therefore in this cause is better then old.

Questions of Flesh.

Next is demanded whether flesh rosted or boyled be the more moist, to the which is answered, flesh that is rosted: for the rosted by the heat of the fire, it hardneth & crustes on the outward parts therof, wherby the humidity & moisture is shut vp & retained within, that it cannot come forth : But in that which is boyled, the outermost parts becom softned & moist, by the moderate heat of the water, that the moi-

sture

sture therein hath the freer
vent and yssue forth , and
therefore meates roasted, al-
though they seeme more dry-
er without, yet within they
are more moist, and the boy-
led more drie.

Next is demanded, why
the Moone-light doth more
putrifie meate, then the heate
of the Sunne? It is answere-
red; that there can bee no
putrifaction , vnlesse heate
and moysture meete toges-
ther, but the putrifaction of
Cattle is nothing else but
a certaine defluxion lying
hid in the body, which con-
uerts the soliditie of the flesh
into humour : but heate if it
be temperate and mean, nou-
risbeth humors , but other-
wayes it extinueth and dries
them vp ; therefore of such
flesh,

flesh, the Sunne as it is more hotter, drawes out all the moisture, and dries them vp; but the Moone-light (in the which there is no manifest heate, but a kinde of luke-warmed influence, increasing the humor, it the most putrifies; yet doe I admire to know what true propertie the Mooneslight hath, which moisteneth bodies (euen as it were) with a secret dew: yet wee with our precedent reasons conclude, that the Moone-light doth most putrifie the flesh, vpon which it shineth.

Questions of Egges.

Concerning Egges, first is deauanded, whether the yolke or the white be the

K hot

hotter? to the which we answere, that amongst all humors of the body, the blood is the hottest and most temperate in heate: and therefore that which is the neerest to blood, is the more hotter, of which is the yolke.

Next is demanded, why the yolke being put into water, descends to the bottom, but the white swimmes on the toppe? It is answered, that the white of the Egge is slimie and viscous, & cleanes to that whereunto it is put; and therefore beeing put into water, it swimmes on the toppe.

Next is deauanded, why Egges in Birds are of a more harder shell, then those in fishes? to the which is answereed, that fishes expose their
Egges

Eggs in watry and moyſt places, and therefore neede not hard ſhelles : but Fowles in more hard & dangerous places (as vpon rocks and hilles and ſuch like) doe venture theirs; and therefore neede harder ſhelles, for the withſtanding of hurt and danger, vntill the yong come to perfect perfection.

Next is demaunded, why the Egges in Fowles are of diuers colours , and thoſe in fishes not? It is answered, that because the heat in fowls is more ſtrong, which doth ſeparate thoſe things, which are of aduerſe nature, as the yolke from the white &c. But in fishes the heat is more weake, and therefore cannot ſeparate.

Next is demanded, what
K 2 breakes

breakes the shel at the coming out of the chicken, to the which is answered with a double reason, the one is, because the shel with the sitting vpon, is become more subtile and soft, as it is being laid in vinegre 9. daies together, another cause of the breaking thereof, is the want of nourishment within the shell, which the chicken finding, exposeth her selfe to seeke, and so breaketh the shell.

Next is demanded, why some egs cracke in the fire, and others not? to the which is answered, that those crack in the fire, which are of most windinesse, from the which, when the shell is broken in the fire, out comes the wind with violence and noyse, and this

this happens when the out-
ward heate is strong, where-
as if the egge of any fowle
be put into the fire, the shell
is quickly broken, and the
windinelle comes out with
great violence and noyse,
which yet happens not, if
the heate or fire be but small.
But in the egges of fishes,
there is proportionally the
greater windiness; and ther-
fore they cracke much in the
fire.

Of Fishes.

HEreunto are adioyned
some questions cōcer-
ning fishes, and first it is de-
manded, whether fishes eate
their owne spawne or not,
to the which is answered,
that they doe, first, because

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they are greedy and ravenous through the coldnes of their stomaches, and because they are dull of sense, and discerne not betwixt their owne and others: and therefore most greedily desoure their own and others. Next is demanded whether fishes chew their meate, and it is answered not, the reason is, first because if they should chew it, they should superfluously swallow the water to the suffocation of themselves: Secōdly because they are gluttonous and doe eate greedily, they swallowe it whole vndeuided: Thirdly it is demaunded why raine is conuenient to fishes, & hurtfull for birds, the which is answered, that to fishes sweet water is very conuenient, because

cause it washeth in the sweet
of the foyle, which beeing
mingled with water, the fi-
shes much feede vpon : But
birds liue in the ayre , and
get their liuing by the wing,
and the pens of their wings
are glued together with the
raine, & so they are hindred
in their flight; and therefore
it is more hurtfull for birds
then fishes.

*Hereafter follow the resolu-
tions of certaine mixt questi-
ons.*

FIrst it is demanded, why
the gout happeneth to
them most commonly that
eate many kindes of pulses,
which is answered out of
Gallen, because they are hard
and windy, and are not easi-
ly digested, and by reason of

their indigestion are turned into fleigne, from whence the gout most vsual hath the originall. Next is demanded

Why the eating of figs breed eating of lice? the answeare is, because figs breed lice. figs are soone putrified and corrupt, and haue a property to bring forth all corrupt humors to the outermost part of the skinne, and out of such humors are lice engendred, from whence saith *A-nicen*, that figges doe beget a good colour, because they bring the blood to the outers most parts of the body and skinne, and so amendeth the colour: Next is demanded, why wine being drunke after any rotten fruit, tasteth bitter? to th^e which is answered, that from the fruit is derived a certaine bitterness, which

which remaineth vpon the tongue, which being mixed with the wine maketh it of a bitter taste.

Whether old honey, or old wine be better then new.

Next is demanded, whether new honey be better then the old, to the which is answered, that new hony is better then old, but old wine is better then new, and the reason is, because the nature of wine is moist, but the nature of hunny is dry, the prouse whereof may bee taken in medicine, because that those which are of dry bodies, are moistened with wine, but those which are moist and phlegmaticke, are dryed with hunny.

Next is demanded, why oyle kept in a vessell halfe

K 5 full.

full is much amended thereby, it is answered that the ayre enters into being emp-ty, and dry eth vp the super-fluous humour , and so the oyle beeing dryed from that humor wherein it lies, it be-getteth an excellent sweet-nes of taste.

Next is demanded, why oyle sometimes is frosen, but wine seldome; it is answered, that in oyle there is a cause of congelation, because it is glutinous and thicke, which is a speciall cause thereof, but in wine there is not that soft-nes nor thicknes, because it is much more liquit, and of stronger vertue then wine.

Next is demanded , why vinegre, when it is most cold is neuer frozen , seeing that oftentimes the coldest things are

are soonest apt thereunto. It is answered, because vinigre is the most liquit amongst al other humors, and the most piercing and bitter, and like the sea, being alwaies resper-sed with his owne bitternes doth neuer freeze.

Next is demanded, why pepper and mustard doe gnaw the outward skinne, & not hurt the stomacke, to the which is answered, beeing laid vpon the outward skin, it worketh thereupon in his full vertue and nature, which is to corrode and gnaw, but being descended into the belly, the force thereof is abated through the humors and constitutions thereof, and so seafeth in that effect.

The end of the third Beooke.

odij

THE



THE FOVR TH
Booke, and fourth
and last course, serued
vp to the Philoso-
phers Banquet.



OW fourthly,
are we to con-
clude and set
downe som ho-
nest mirth and
recreations, to exhilerate &
solace our bodies, & mindes,
at our tables, which are to be
ferned in, like *Carawayes* at
the end of our feast: for the
sweetning and seasoning of
the pallate: for in naturall
workes, nature wants sleep,
and such rest is sport: and to
the

the studious, no recreations
are so conuenient as liberall
exercises, and those are cal-
led liberall, which neither
in deedes norwords, do any
way prejudise vertue: and
euen as the wearinesse of the
body is remitted by corporal
rest, so the wearinesse of the
minde is refreshed by mirth
and delight, which is as it
were the rest of the soule;
whereupon it is read in the
Collections of the Fathers,
that when one saw blessed
John the Euangelist, sporting
with his fellow Disciples,
and taking some exceptions
thereat, Saint *John* said vnto
him, bend thy bow, which
is thy hand, and he did, and
he commanded him to bend
it more, and hee answered, I
feare it will be broken, why
euen

euēn so saith hee, theminde will bee broken, if at some time it were not slacked and vnloosed, by some solace & recreation: and therefore sometimes honest mirth is conuenient and tollerable, and fit to be vsed, especiaſly at conuenient ſeafons, and times, as now at the end and breaking vp of our Banquet.

1 A certaine poore man met King Phillip, and beſought him for ſome thing, because hee was his kinsman. The King demaunded from whence he was deſcen ded: who anſwered, from A dam. The King com manded that an almes ſhould bee giuen him, who replied, that an almes was not the gift of a King, to whō the King an ſwered,

suered, if I shold but so reward all my kindred in that kind, I shold leau nothing for my selfe.

2 A certayne Iewe vpon their Sabbath day was fallen into a ditch: A Christian passing by and seeing him there, came to him to helpe him out, but the Iew would not, answering, their Sabbath was not to bee violated. Vpon the morrow the Christian passing by againe, the Iew cryed vnto him, that he would now pull him out: to whom the Christian answered, this is my Sabbath, and my Sabbath must not be broken, and so left him.

3 A certayne theefe had stollen the goose of a poore woman, and when vpon the Sunday, the Priest admonishing

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them thereof commaunded them all to sit downe, and they answered; wee all sit downe, no quoth hee, you set not all downe: for hee that stole the goose sits not. Who answered rashly, but I doe sit, to whom the Priest answered, thou shalt presently restore her againe, or I will excommunicate thee.

4 A certaine player; being vpon the sea in a tempest began ver^v greedily to eate salt meats, saying, that should haue more drinke, he feared, then ever he had before.

5 Another man being vpon the sea in a tempest, to sau^e shipwracke, was commaunded to cast something that might best bee spared foorth into the water to lighten

lighten the ship, who answered he would cast away his wife.

6 A certayne player being sicke, and lying vpon his death bed, the Priest came to him and exalted him to make his will, which he said he would doe most willingly: for saith hee, I haue nothing but two geldings, and I bequeath and giue them to the Knights and Barrons of the Land, and when the Priest asked him why hee gaue them not to the poore and needy, hee answered, I doe as you teach vs, because you bid vs bee imitators of God, and hee hath given all to them, and nothing to the poore; and therefore I will follow him and doe the like.

7 A certaine Lady commended a knight exceeding-
ly for his excellent actiuity
and behauour in torney and
tilt, & at the end of his course
was very desirous to see and
salute him, when comming
vnto him, she found him to
bee her husband, and then
she cared not, nor liked him
so well.

8 It is said, there are foure
kinde offooles, the first is he
that threatens so long, that
no man feares him, the sec-
ond, that sweares so much,
that no man beleeves him,
thirdly, that giues so much,
that he keepes nothing him-
selfe, the fourth, that when
hee hath no other to serue
him, refuseth to serue him-
selfe.

9 There was a certaine
foole,

foole, that alwaies when the sunne shone , hee would weepe, and when the rayne rayned, he would laugh, & he said his reasō was, that after sunshine followes raine, but after raine followes the sunshine, which he alludeth to the prouerbe. *Tempestas sequitur serenum.*

10 A certaine Rusticall clowne came to an Archdeacon, and told him that hee had maried a woman which was poore, but heretofore had beene rich, and craved his counsell if hee might not put her away and marie a richer, who answered hee might not, to whom he replyed , why sir you haue put away the poore benefice, & taken a richer.

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11 A certaine meane
Priest had a Concubine, and
the Arch-deacon vnderstan-
ding thereof, commaunded
that he should either forsake
his concubine, or the church:
and the Priest forsooke the
Church and kept his concu-
bine, and after that his con-
cubine forsooke him, because
he had nothing left.

12 A poore olde woman
being sicke and weake, be-
queathed to the Priest a Hen
after her death, because she
had nothing more. The priest
came and tooke her away,
she yet liuing : Quoth she,
no I perceiue that our
Priest is worse then the di-
uell; because I haue often-
times bid the diuell take, and
the foxe take, and yet still I
had her, but now not.

13 A certaine olde wo-
man beeing almost blind , a-
greed with a Physition that
he shoulde helpe her , which
comming vnto her and see-
ing that she had much houf-
hold stuffe , euery time that
he brought her a medicine
he tooke some away , vntill
at last there was nothing left
but the empty hōuse . Now
the woman at last recouering
her sight , sawe that her
house was empty , and her
goods stoln would not give
the Physition his hier :
Whereupon he brought her
to the Judge , before whom
she pleaded that she was not
perfectly cured but that she
saw lesse then she did before:
because before she saw many
things in her house , and now
she could see nothing at all.

14 A scholler beeing asked why he being a man of so large a stature and body, would bee married to a woman so small and vnaunceable thereto as he was, to the which hee aunswereſ. Since I was to make choyſe out of things which were euill, I thought it moſt wiſe domē to chuse the leaſt.

15 A certaine boyſterous rusticke, yet promp and conceited, trauelling on the way with a long pike ſtaffe on his necke, was ſodainly and furiously affalted by a great mastiue dog, which came vpon him with open mouth, as he would at once deuoure him, when hee preſently to withstand the danger, and rescue himſelfe, runnes the pike and ſharp end of his ſtaffe

staffe into his throte, where-
of he presently dyed. The
owner thereof comes eager-
ly vnto him, and betweene
threatning and chiding, as-
ked him why he strook him
not with the blunt end of his
staffe, to whom he answered,
because sir your dog run not
at me with his taile.

16 A certaine poore man
came into a Barbers shop , &
desired to bee shaued for
Gods sake, because hee had
no money, which the Barber
did, but with so great incle-
mency, that at euery stroke
he fetched teares from his
eies, and made him cry out
pittifullly. In the meane time
a dogge comes crying into
the shop, being beaten out of
the kitchin, which the poore
man seeing, noting another,

to

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to peretake of his misery, said vnto him, art thou likewise shauen for Gods sake.

17 The friends of a certayne widowe being a Lady, gaue counsell vnto her, that she should take the example of the Turtle, haue lost her mate, and not marry rashly, but mourne for a time. To whom she answered: What meane you to propose the example of the Turtle to me? If I must be deraeted by the example of birds, why should I not rather immitate the sparrow, and other birds of like kinde, to the which is adioyned another of like nature. A certayne merry wench, after the ricitall of many Metamorphoses, related vnto her, as how Progne was changed into a swallow, and

and the daughters of *Pierce* into Pies, and many other^s of like kind, whether if she must chuse a metamorphosis out of two, as the goose or the Hen, into which shée would be transformed : She answered, rather into the Hen, because the Hen hath daily venery, but the Goose but only in the spring.

18 A certaine woman promised her husband in his life time, that after his death she would never marry other husband, yet when hee was but dead, she contracted her selfe to another before hee was cold, and being put in mind of her former promise by her maide, who told her that her husband was not yet cold, No, sayd she, then will I blow vpon him till he be cold.

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cold.

19 Another woman whose husband lay sick in his bed, and euен at point of death, came vnto him, saying : O good husband how sorry am I for your sicknesse, I would I might die to excuse your death, to whom death by & by after appeared, and asked where she was that would go with him to excuse her husband, to whom shee trembling sayd, O good death, here lies my husband in his bed, go thou and take him, and let me liue to send thee more husbands yet.

20 There was a certaine Bishop vpon a Palme sun-day had made a long sermon of the humility of Christ, & his riding on the Asse : yet after his sermon ended, hee got

got vpon the backe of his
high Palfry, to whom came
a poore old woman, and tas-
king him by the bridle, as-
ked: Sir, was this the Asse
that Christ rode vpon?

21 A cerainte honest wos-
man being fallen into pouer-
ty, asked an almes of a cer-
taine Bishop, which repre-
hended her, saying: Thou
shouldst vse some art,where-
by to liue, and not shame-
fully to begge, giuing her
councell to practise physeck;
she asked him how she might
do that, seeing she was both
vnlearned and vnexperienc-
ed, why quoth the Bishop,
when thou comes to a sicke
party, looke about his bed,
what thou findest there, & by
the remainder thereof iudge
that he hath eatē too much of

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the same, which she did, and grew famous ouer all the country. Long after it hap- pened that this Bishop fell sicke of a impostume in his throate, and she comming vnto him, looked about his bed, and finding nothing but cushions, she cryed! O mai- ster, you haue eatē too much cushions, wherat the Bishop was constrained to laugh, wherewith the impostume in his throat was broken, and ran through his mouth: whereupon he amended, af- terwards being well, hee cal- led his phisition, and asked her where she learned her skill, and she answered from a certaine reverend Bishop, to whom he answered, I am he: & now for thy good suc- cesse, with my prouiso, thou shalt

shalt end thy life.

And thus endeth the fourth
and last Booke of the Philo-
sophers Banquet, having
laughed ouer a feore of
dry Iests, at the end of a long
dinner.

An Apology for A postscript.

Because one of our guests
invited, came not vntill
our Banquet was ended, we
haue inserted last of all as
hee came, such prouision
as hee brought, which al-
though it haue no direct vi-
cinity to our former Treatise
in nature; yet containeth it
the forme and methode of
the whole, euery particular
branch consisting of foure
parts, as our banquet of foure
Courses, and foure Bookes.

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An Addition of short
Remembrances, which e-
very man may experience
dayly in his life.

VSe foure things as much
as you can, so shall you
please both God and man.

Praying, reading, and hea-
ring, and in good workes la-
bouring.

Vse foure things as little as
you can, so shall you please
both God and man.

Eating, drinking, and slee-
ping, and too spend much
time trifling.

There be foure causes for
which a man is borne in the
world, and the first is chiefeſt
of all.

To ſerue God, and his
Country, his parents, and his
friends.

There

There bee foure vertues
which hee must striue to at-
taine, that is to be.

Just and constant, wise &
temperate.

There bee 4 vices which
a man must earnestly shunne
and auoide.

Slothfulnesse, and careles-
nesse, vaine curiositie & nices-
nesse.

There bee foure things in
this world earnestly desired,
and never obtained.

Mirth without mourning,
health without sicknesse, tra-
uaile without weariesse, and
all goodnes without any e-
uill.

There bee foure things to
be greatly desired, and to be
earnestly followed.

In behauour, sobernesse,
in promise, stedfastnes, in cō-

uerfation, meckenes, and in
loue constantnes.

There be four things most
needfull, and the same most
harmefull.

Wit and words, drinke
and company.

There be four things much
worth, and little wayed,

Time and health, truth &
quiet.

There be four things we
most lacke, and least seeke
for, & the first is most worth.

Gods grace, our owne as-
mendment, wise mens coun-
sell, and good mens prayers.

There before things of
the most, most desired, and to
many most dangerous.

Authority, and easse, wo-
men, and delights.

There be 4. things great-
ly sought, dangerously got-
ten,

ten, fearefully enjoyed, and iustly repented.

Vnlawfull lust, and lucre,
immoderate wealth, and re-
uenge.

There be foure things ve-
ry easie to doe oft, but very
hard to doe well.

To desire, to command, to
counsell, and to iudge.

There be foure things bet-
ter to giue then to take.

Pardon, physicke, rule and
rewardes.

There bee foure wannes
which shoulde auoided of
all, and yet none can auoid
all.

Things impossible and vne-
needfull, things harmefull
and vnlawfull.

There are foure comforts
which are counted princi-
pall, wherof the first exceed-

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eth all.

The comfort of Christ to a sinner, a Princes fauour to a subiect, a childe kind & vertuous, a faithfull friend that neuer faileth.

There bee foure blowes most dangerous, & can most hardly be auoided.

The blowe of enuy, of deceit, of slander, & of wrong.

There be foure things to be confidered in all our actiōns.

What and when, who and where,

There be foure as great euils in the world vnpunished as those that be punished.

Vntemperatenesse , vnshamefastnesse , vnfaythfulness , vnhankfuinessse .

There be foure things we can not butt set by, and yet can

cannot be sure of.

Health, wealth, an' others
loue, and our owne life.

There be foure thing vns
recouerable, whereof the last
to the good is euer a gaine.

The losse of truth, of cha-
stity, of time, and of life.

There be foure things in
this life doe much deceiue
vs.

Too light beleefe of faire
shewes, too great trust of
goodly possibilities, too great
liking of our owne affecti-
ons, too good opinion of
our owne wits.

There be foure things the
poore hath equall with the
Prince.

Health, sleepe, thought,
and lasting life.

There bee foure Faithes
which shoulde be inviolable,
that

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that yet most often are bro-
ken.

That we owe to God and
to our Prince, that we gine
in marriage, & to our friend.

There bee foure goods
which be good in euery per-
son; whereof the last is best
in any person.

A good body, a good wit,
a good tongue and a good
minde.

There be foure things we
may be grieved with, but
shold not grudge at.

The ordinance of God, the
will of a Prince, the sentence
of a judge, the finding of
our faults.

There bee foure thinges
which cannot wel be deman-
ded with reason, & therefore
may well be denied with ho-
nesty.

A maisters message, a louers
affection, a friends counsell,
our owne thoughts.

There bee foure things in
which the Almighty is cal-
led great.

In his workes, and his po-
wer, in his glory, and his
mercy.

There bee foure thinges
which many times makewise
men become foolish.

Mony, glory, loue and fu-
ry.

There be foure things we
carry about vs, that carry vs
of特 out of the way.

Our affections and passi-
ons, our fancies and toungs.

There be foure things good
to vse, but nought to neede.

Law, Phisicke, our friends
purse, and our owne pati-
ence.

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There be foure things ver-
y hard to beare, and yet
happen very often.

The iustice of God, the iu-
stice of a Prince, for great
loue vnkindnesse, for long
seruice contempt.

There be foure seruants of
the heart that shew the dis-
position.

The eye, the tongue, the
foote and the hand.

There be foure things best
matched, but not ofteneſt ma-
tched.

Gratiouſnes with great-
nesse, discretion with lear-
ning, beauty with chasteſty,
wit and vertue.

There bee foure sorts of
people that ſcarce is neuer
long from.

The ambitious, the vicious,
the couetous and ialous.

There be four things, the more you take the more you leave.

Light of a candle, instruction of the learned, wit of the wise, loue of a friend.

There be four things fit for all those that desire a quiet life,

Busily to finde no faultes contentiously, to lay no wagers disdainfully, to make no comparisons wickedly, to maintaine no opinions.

There bee four mothers that bring forth four verie bad daughters.

Truth hatred, prosperity pride, security perill, familiarity contempt.

There be four ioyes to be desired, and the last is aboue all.

111 The Philosophers

Secure quietnesse, quiet
joyfulness, joyfull blessed-
nesse, and blessed euerla-
stingnesse.

There be fourre wels make
all well, and without the two
last there is none well.

To say well, to do well, to
believe well, and to dye
well.

